

THE  
TESTAMENT  
OF THE  
Twelve PATRIARCHS,  
The Sons of JACOB.

Translated out of Greek into Latine by Robertus Grosshe  
Sometime Bishop of Lincoln: And out of his Copy into  
French and Dutch by others, and now Englished.

to the credit whereof, an ancient Greek Copy written in Paris  
is kept in the University Library of Cambridge.



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## To the Christian Reader.



Albeit these our happy days, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful is the expressing, and Printing in our Natural Language of this so worthy, so golden a Writ: Being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful Glas for Women, for Children, Servants, and such like; A wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property.

## To the Christian Reader.

*Levi.*

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee : If thou thinkest upon manly courage, he teacheth Valiantness : If thou seek to govern aright, he willeth thee to fly tyranny : If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question : Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death ? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better : Thou speakest to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued, and confirmed : Of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole* : To be short, of thy blessedness, if thou art godly, wise, and learned : Of thine and their plagues where thou livest, if wicked and ignorant.

*Jacob.* What should I say more ? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order : Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction : The want of the former your children shall miss : the neglect of the latter, you your selves

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elves shall bewail. For the hearty prayer  
of a Father to the Almighty for his Chil-  
dren is a right singular benefit: but he that  
for foolish pity giveth them the bridle, is  
before God accounted a guilty partaker of  
their sinful race. View this Book therefore,  
hearken how to teach your selves and your  
Children. You have already handled a sick  
mans salve, enjoy now at length a sick mans  
tongue, to instruct them when you leave  
them, and what to leave them when you  
die, else their end will be lamentation, but  
yours lamentable misery. And come you  
hither you children of the earth, read, see  
and say, that old Father *Ruben* with his  
good Brethren, readily and rightly describe  
the blessed path of righteousness, and the  
forlorn way of *Belial*, the one to flie, the  
other to follow. Wilt thou begin with the  
eldest, for that old age seemeth wisest? Stop  
not then the ears of thy heart and body to so  
wise and sweet a Charmer. O the number,  
O the uglysome portraiture of those deadly  
spirits, that he hath so orderly numbred  
and cunningly coloured!

<i>Lechery,</i>	{	<i>Pride,</i>
<i>Envy.</i>		<i>Vain-glory,</i>
<i>Gluttony,</i>		<i>Unrighteousness,</i>
<i>Bravery,</i>		<i>Wilful Ignorance.</i>

## To the Christian Reader.

All these, as they seem, are indeed pernicious : But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which wellspring and puddle of evil, if thou wilt have dried up, cease from drunkenness, if not see it, have not a narrow and greedy eye upon a beautiful face : If not drink, yet stop thy mouth from busie questions with women : To conclude, if not therein be ducked and drowned, use Labour, tame youthfulness. *For in this I overshooting myself (saith Ruben to his children) I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work : charge your Wives and Daughters that they trim not their heads ; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love ; strive with Simeon, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee Joseph's cheerful countenance, a perfect Platform

*Simeon.*

## To the Christian Reader.

form of a quiet mind: Yet set before thine  
eyes *Simeon's* withered hand, a right plague  
for such a sin. All which disquietness and  
mischiefe safely to set aside, let not *Juda* be  
set apart. Gather by him experience, that for  
a man to glory in his own works is sinful,  
and he which upbraideth another mans  
vice standeth slippery. *Juda* checketh *Ru-*  
*ben* his eldest brother with his fornication:  
*Mark*, who sinned immediatly but envious  
and railing *Juda*? did he not offend after the  
flesh in the Canaanites house? Did he not  
take a wife without consent of his Parents?  
two great sins; and alas in these our days  
too much used; yet punished, the one with  
want, or at least small joy of Children, saith  
Father *Juda* the Patriarch; but the other  
with intolerable danger of body and soul,  
saith *S. Paul*. Wherefore abstain from wine,  
abhor drunkenness, for such anon slandereth  
not, rehearseth not another mans sins, breed-  
eth no sedition but embraceth love and  
charity in a single heart: as good Father *Isa-*  
*char*, who never railed, nor was hurtful and  
spiteful to his neighbour, never eat his  
meat alone, but gave part to the poor; ne-  
ver removed the bounds and marks of other  
mens ground, but loved all men as his natu-  
ral children. O that as we read this, so we

*Juda.*

*Issachar.*

## To the Christian Reader.

might expresse the same in life and conversation. Mercy and Love is a precious Jewel that the maintainers whereof being jointly come together, nexed prosper, once dissevered, come to grief. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, peo-  
*Zebulon.* known & unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work by with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim*'s race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh GOD, whose double faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with  
right-

## To the Christian Reader.

Unrighteous *Joseph*, the blessed of the Lord. *Joseph*.  
What right figure of Jesus Christ: for hatred  
came shewed love: being cursed he blessed, be-  
came timg shot through he did not so much as bend  
his bow: Albeit his Brethren would have  
imbedain him, albeit they cast him into a Well,  
although they sold him as a bond-slave, and  
lift him to strangers, and such as hated Shep-  
cloaherds to the death, of whom he was whip-  
ngryped and tormented, yet he, when they stood  
as his fear, gave them comfort: When they  
were wel-nigh famished, gave them food:  
th of when by his authority he might destroy, he  
work by his authority did preserve: Being their  
rea-Lord, using them as his betters: Being their  
not Brother, accepting them as his Children:  
may Their unkindness not spoken of, their con-  
h to spiracies forgotten, their cruel dealing most  
e be lovingly, most mercifully forgiven. You  
Vir- have heard his love towards his neighbour,  
ter, hearken his obedience towards God. When  
n in he was miserably afflicted, did he rage and  
m- swell? When he was made a bond-slave of a  
ble free mans son, did he cry out on heaven?  
ed. Being utterly forsaken, did he impatiently  
re accuse Gods justice? No, *Expectans expecta-*  
th *vis Dominum*: And at the last, the Lord  
r- which hid his Face did shew his Counte-  
th nance; of a caitif, in respect making him  
n- free;



## To the Christian Reader.

free; of a freeman, wealthy; of a wealthy subject, and honourable personage, Lord President of *Pharao's* land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both in body and soul. Let us, saith

*Benja-  
min.*

*Eccl. 14. Ecclesiast. Commend* (and so say I, let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Aēs hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without



## To the Christian Reader.

a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing undiscreeetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them diligently; neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness; So may we account of *Jacob's* blessing: So may we thoroughly challenge to be his Children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

*Richard Day.*

[illegible]

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The Testament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what should betide them in the last days: gathered out of *Genesis* 48. 49. and added unto this Book.



Come hearken my Sons, two things I give,  
my blessing, and my ban:  
The first to them that Godly live;  
the last to wicked man.

The



## The Testament of J A C O B.

Gen. 23.

Simple  
for inno-  
cence.  
Jacob be-  
loved, not  
of merit,  
Rom. 9.  
but of  
grace.

Gen. 25.

Gen. 29.

Gen. 27.

**J**acob the Son of Isaak, bozn of Rezen  
becca, in the year of the world 2108. his Father being threescore  
years of Age, was a perfect man and  
righteous, dwelling in Tents; not gi-  
ben to pleasure and hunting, as his elder  
Brother, elder by Nature, not by Grace,  
For the elder shall serve the younger, saith  
the Lord. Why? not for that Jacob had  
so deserved, but GOD had so appointed.  
Wherefoze when he thus by the determi-  
nate will of God, and heabenly dispositi-  
on which ordereth all things whatsoeber,  
had got his Brothers birth right, and his  
Fathers blessing, his Parents considering  
that the slippery days of Carnal Copula-  
tion did appoach, and warily fearing his  
Brother Esau, for that he conceived mur-  
der in his heart, and instituted a birth-day  
for his devilish purpose sent him from Ber-  
saba

# The Testament

Laba to Mesopotamia, to Laban his Mo-  
 pers Brother, there honestly to take a  
 Wife, and quietly to live. For Patrimo-  
 ny, without consent of Parents, and due  
 consideration of either party contracted,  
 as it breedeth their disquietness, so it pro-  
 voketh Gods displeasure. Jacob therefore  
 after long trabel, being placed with his  
 Uncle Laban, and serbing him four-  
 teen years in labour and Pain (albe-  
 though he was the Child of promise, the  
 Blessed of the Lord, bozn of a Free-  
 man, and that which is moze, his  
 Uncles bone and flesh, and Lord of Ca-  
 naan: Not arguing with himself as the  
 worldly children of this earth, saying,  
 shall I which am a free and wealthy  
 mans Son be made a Serbant? Shall  
 I be a drudge in my Kinsmans house, be-  
 ing sent to Marry, and not to serbe? had  
 Laban him by Laban to Wife for his  
 good Serbice (by which GOD blessed  
 that little that Laban had before) his  
 two Daughters, Leah first, then Rachel,  
 with their handmaids Bilha, and Zil-  
 pha: Of whom, according to the promise  
 made to him in Bethel, that his Seed  
 should be multiplied, he begat twelbe  
 Sons, twelbe godly Fathers of the earth.  
 Ruben,

A caveat  
 for marri-  
 age.

Troubles  
 and pain  
 are desti-  
 ned to the  
 Elect.

An exam-  
 ple for  
 children.

A godly  
 note for  
 servants.

## The Testament, &c.

{ Ruben. Simeon. Levi. Juda.	{ Dan. Neptalim. Gad. Aser.	{ Issachar. Zabulon. Joseph. Benjamin.
---------------------------------------	--------------------------------------	---

Mans life  
is but a  
pilgrimage.

God al-  
way pro-  
videth for  
the right-  
eous.

Thus he being blessed of the Lord, and well in Children as in Substance, returned again to his Native Countrey he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired; he was removed from Canaan to Gosen in Egypt, by means of his Son Joseph, chief Steward of Pharaohs land, whom his Brethren heretofore had sold, where when he had lived 17 years, and seen his Family encrease exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son Joseph unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order they took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: ~~Where~~ no

ting

## of Jacob.

ting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said : God almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me : saying, Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their Children God's blessings.

That is, shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Josephs two sons, said : what are these ? To whom Joseph answered : They are my sons which God hath given me. O bring them to me, said Jacob, and let me bless them : I had not thought to have seen thy face Joseph, yet lo, God hath shewed me thy seed.



# The Testament

Christ.

God in whose sight my fathers *Abraham* and *Isaac* did walk : God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe lads, and let my name be named on them, and the name of my Father *Abraham* and *Isaac*, and that they may grow into a multitude in the miſt of the earth.

Counted  
as one of  
his Chil-  
dren, not  
that they  
should  
pray unto  
him being  
dead, as  
Eckius  
gathered.  
God hath  
mercy on  
whom he  
will. By  
faith Ja-  
cob divi-  
deth the  
Land, as  
ye but ho-  
ped for.

Then as *Joseph* liſted his Father hand from *Ephraim* to *Manaſſes* the elder, *Jacob* ſaid, Let it be, I know well my ſon, he ſhall alſo be a great people, but his younger brother ſhall be greater : in thee let *Israel* bleſs and ſay, God make thee as *Ephraim* and *Manaſſes*. After this he fainting ſaid, Behold, *Joseph*, I die, God ſhall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by ſword and bow, of the *Amorites*. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt days. Gather ye together, and hear ye ſons of *Jacob*, hearke unto *Israel* your Father.

Begotten  
in my  
youth.

*Ruben* my firſt born, my might, my ſtrength, excellent in dignity and power, unconstant as water, thou ſhalt not exceed, becauſe thou didſt deſile my couch.

*Simeon* and *Levi*, Brethren in evil, wh



## of Jacob.

in your wrath flew a man, and in your self-  
will digged down a Wall: Cursed be your  
wrath, for it was shameless, and your fierce-  
ness, for it was cruel. I will divide you in  
Jacob; and scatter you in Israel.

*Juda*, thy hand shall be on the neck of  
thine enemies. Thy brethren shall stoop  
into thee: as a Lions whelp shalt thou  
come up from the spoil: thou shalt couch  
as a Lion, and as a Lioness, who shall stir  
thee up? 2. The Scepter shall not depart  
from thee, nor a law-giver from between  
thy feet, until *Shiloh* come: all nations shall  
seek after him. 3. Thou shalt bind thine Ass  
to the Vine, and the Asses Colt to the  
best Vine; thou shalt wash thy garment in  
wine, and thy cloak in the blood of grapes:  
thy eyes shall be red with Wine; and thy  
teeth white with milk.

*Zabulon*, thou shalt dwell by the sea side,  
and thou shalt be a Haven for ships; thy  
border shall be unto *Zidon*.

*Issachar*, thou shalt be a strong Ass,  
couching down between two burdens; and  
thou shalt see that rest is good, and that  
the Land is pleasant, and shalt bow thy  
shoulder to bear, and shall be subject unto  
tribute.

*Dan*, thou shalt judge the people, as one  
of the tribes of Israel. *Dan*, thou shalt be a

Levi had  
no tribe,  
and Sime-  
on was  
under Ju-  
da. Jud. 1.

Blessings  
of Juda a  
worthy  
captain.

A noble  
Prince,  
Christ.

A fertile  
Land.

Judg. 13,  
14, 15, 16.

## The Testament

serpent by the way, an Adder in the pa  
biting the horse heel, so that his Rider sh  
fall backward. Then Jacob foreseeing  
his mind the great calamity that sh  
betide his posterity, comforting himse  
and resting in Gods promise cried out to  
heart and mind: O Lord, I have wait  
for thy salvation.

Josh. I. I. *Gad*, an host of men shall overcome the  
but thou shalt overcome at the last.

Num. 33. And what shall I say to *Aser*? his bre  
shall be fat, and he shall have pleasures  
a King.

Judg. 45. *Nephtalim* is a Hind sent for a prese  
giving goodly words.

The bles- *Joseph* is a flourishing Bough by a We  
sing of side, the small Boughs shall run upon  
Joseph: wall. The Archers shot against him, and  
increase ted him, but his bow was made strong, a  
of Family. his Arms strengthened by the hands of

All things Almighty God of *Jacob*. Out of him sh  
come of come an Herdman, a stone in *Israel*.  
God. these things shall come from my father  
God, which hath helped thee; and bles  
thee with blessings of the Heaven, w  
blessings of the deep beneath, with b  
sings of the breast and womb. The blessin  
of (me) thy father, that I give thee,  
stronger than the blessings that I had  
mine Elders. Until the end of the hills

## of Jacob.

the World they shall be on thy head.

*Benjamin* shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Physicians to the space of forty days. and mourned for him threescore and ten days. Who departing from Egypt into *Canaan*, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

Not for the holiness of the place, but for memory of Gods promise.

A token of a good conscience.

The Testament of *Ruben*, made to  
his Children at his death, concerning  
the things that he had in his mind  
by the suggestion of the spirit of  
fore-knowledge.



*Behold the pot, the bear, the bed  
do note the strength, the lust  
Of Ruben, and unconstant head,  
who therefore was accurst.*

The Testament of

R U B E N.

**T**his is the Coppy of Rubens Testament, concerning all the things which he gave in charge to his Childzen before he died, in the 125. year of his life. Two years after the decease of Joseph, his childzen and childzens childzen came to visit him in his sickness and he said unto them.

My childzen I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad and Aser, he said unto them: Lift me up, my brethren, that I may tell you and my Childzen the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then Death is standing up, he kissed them, and weeping our long home. said: Hearken my Brethren and you my childzen, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulness and Fornication wherein I overshot my self, Fornication plagued. and defiled the Bed of my Father Jacob. For I assure you that the Lord did there: gued. soe strike me with a soe plague in my

# The Testament

a Prayer and repen-  
rance stayeth Gods  
wrath.

b The blessing and  
prayer of a father  
to God for his chil-  
dren of what benefit

In repentance the  
heart is to be confi-  
dered, not external  
action.

The eight  
Instru-  
ments  
whereby  
man  
worketh  
and the  
effect of  
them.

1. Life.

2. Seeing.

3 Hearing.

4 Smelling

5. Speech.

thanks the space of 7 months, and no  
a I had perished if my Father had  
Jacob had not prayed to the Lord  
for me, because he was minded  
to have slain me. I was thirtyn  
years old when I did this evil in  
the sight of the Lord, and seven  
months was I sick to the death. For  
and with a free heart did I remember  
years penance before the Lord, I

drank no wine nor strong drink; no flesh  
came within my mouth, I tasted not any  
fine bread: but I mourned for my sin,  
for it was great and there shall none such  
be done in Israel. And now my sons hear  
me, that I may shew you what I saw  
concerning the seven spirits of error in  
my repentance. Belial giveth seven spi-  
rits against a man; which are the wel-  
springs of youthful works: and seven spi-  
rits are given man in his creation where-  
by all his works are done. The first is the  
spirit of life wherewith is created his be-  
ing. The second is the spirit of seeing,  
wherewith cometh lust. The third the  
spirit of hearing wherewith cometh learn-  
ing. The fourth is the spirit of smelling,  
wherewith cometh delight, by drawing in  
of the air and by breathing it out again.  
The fifth is the spirit of speech, wherewith  
know-

## of Ruben.

e, and knowledge is made. The sixth is the spirit  
 ther of tasting, whereof comes the feeding upon  
 Foodings that are to be eaten and drunk, and  
 indeed through them is ingendred strength, be-  
 cause the substance of strength is in meat.  
 The seventh is the spirit of seed & generation  
 where with entred in the lust of pleasure.  
 For this cause it is the last of creation and  
 the first of youth, because it is full of Ignor-  
 ance, and Ignorance leadeth the younger  
 flesh into the ditch, & as an  
 anchor to the stall. Among all these is the eight  
 spirit, which is of sleep, with whom is cre-  
 sated the wasting away of Nature, and the  
 Image of Death. With these spirits are  
 mingled the spirits of error. Whereof the  
 first is the spirit of lechery, who lieth with-  
 in the nature and senses of man. The se-  
 cond spirit of unsatiableness lieth in the  
 belly. The third spirit of strife, lieth in the  
 Liver and in choler. The fourth spirit is  
 of bravery and gallantness that the party  
 may seem comely by excess. The fifth is  
 the spirit of pride, which moveth a man to  
 mind over great things or to think well of  
 himself. The sixth is the spirit of lying or  
 vain-gloriousness in boasting a mans self,  
 and in desire to fill his talk concerning  
 his own kindred and acquaintance. The  
 seventh is the spirit of unrighteousness  
 which

6 Tasting.

7 Seed, &  
of what  
property.

8 Sleep, &  
of what  
property.  
Eight spi-  
rits of er-  
ror, & of  
what pro-  
perty.

1 Lechery.  
2 Glutto-  
ny.

3 Envy.

4 Bravery.

5 Pride, of  
what pro-  
perty.

6 Vain-  
glory in  
what it  
consisteth.

7 Unright-  
eousness.



# The Testament

8 Wilful  
ignorance.

Discom-  
modities  
of igno-  
rance.  
Ringlea-  
ders to  
fornicati-  
on.

1. A gree-  
dy eye.  
2. Close  
company  
with wo-  
men.  
3. Busie  
questions.

4. Drun-  
kenness.

which stirreth up the affections that a man  
should perform the lustful pleasures of his  
heart. For unrighteousness worketh with  
all the other spirits, by taking guile unto  
him. Unto all these spirits is matched the  
eighth spirit, which is the spirit of sleep or  
suggishness in error and imagination  
and so the souls of young folks perish, be-  
cause their minds are darkened and hidden  
from the truth and understand not the law  
of the Lord, neither obey the Doctrine of  
their Fathers, as beset to me in my youth.  
But now my children love the truth, and  
that shall preserve you; Hearken to your  
Father Ruben, and let not your eyes run  
gazing after women, neither be ye  
alone with a woman that is married; nei-  
ther do ye seek about 3. what women are  
doing; for if I had not seen Bilha bathing  
her self in a secret place, I had not fallen  
into that wickedness. But my mind ran so  
upon the naked woman till it suffered me  
not to sleep till I had committed abomina-  
tion. For while my Father Jacob was a-  
way at his Father Isaac's and I in Gader  
hard by Ephrata, a house of Bethleem,  
Bilha fell 4. drunken, and as she lay asleep  
uncovered in her chamber, I went in so,  
seeing her nakedness wrought wickedness  
with her, and leaving her asleep went my  
way



## of Ruben.

a man way. By and by an angel of God betwixt  
of his my wickedness to my Father Jacob,  
who coming home mourned for me, and  
touched not Bilha any more. Therefore  
look not upon the beauty of Women, nei-  
ther muse you upon their doings, but walk  
ye with a single heart in the fear of the  
Lord God busying your selves about some  
work, and keeping your selves occupied ei-  
ther in learning or about your flocks, until  
such time as God give you such wives as  
he listeth, lest you do suffer as I have done.  
I durst not look my Father in the face to  
his dying day, nor speak to any of my bre-  
thren for shame. My conscience biteth me  
even yet still for my sin. But my Father  
comforted me, and prayed for me unto the  
Lord, that his wrath might pass away  
from me, as the Lord himself shewed unto  
me. Therefore from that time forth I was  
kept from sinning any more: And you my  
Children likewise keep to that I shall tell  
you and you shall not sin; for Fornication  
is the destruction of the soul separating it  
from God and making it to draw unto I-  
dols, because it leadeth the mind and un-  
derstanding into errour, and bringeth men  
to their Grave before their time. For  
whoredom hath undone many men: and  
although a man be ancient or noble, yet  
doth

Nothing  
so secretly  
done, but  
it shall be  
open.  
A godly  
caveat.

Labour a  
preserva-  
tive from  
fornicati-  
on.

A guilty  
consci-  
ence is a  
great bur-  
then.

The fruit  
of forni-  
cation.  
1 Destru-  
ction of  
the soul.  
2 Idolatry

# The Testament

3 Short-  
ness of  
life.

4 Ignomi-  
nious  
shame.

Josephs  
chastity  
rewarded.

Properties  
of unchast  
women.

doth this make him a laughing stock both  
before Belial, and the sons of men. When  
Joseph, because he kept himself from all  
women, and cleansed his thoughts from  
all fornication found favour both before  
the Lord and men. The Egyptian woman  
did much to him by using the help of wit-  
ches, and by offering him flauber sauces :  
but the purpose of his mind admitted no  
noisom desire. For this cause the God of  
our Fathers delibered him from all death,  
both seen and unseen. For if fornication  
ouer-rule not your mind, neither shall Be-  
lial prebail against you. Women are hurt-  
ful things, my sons because that when  
they want power and strength against a  
man, they work guilefully to draw him to  
them by train ; and whom they cannot  
overmatch in strength, him they over-  
come by deceit. For the Angel of the Lord  
which taught me, told me of them, that  
they be overmastered by the spirit of for-  
nication more than men be, and that  
they be euer practising in their hearts  
against men, first making their minds  
to err by decking of themselves ; then  
shedding their poison into them by sight,  
and finally catching them prisoners by  
their doings : for a woman is not a-  
ble to enforce a man. Therefore my  
sons

## of Ruben.

sons fly fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof, and for that cause shall ye envy the Children of Levi, and seek to be exalted above them, but ye shall not

A note for  
garish at-  
tire, and  
wanton  
looks.

An exam-  
ple of this  
mischiet.  
Gen. 6.

Infectious  
company  
corrupteth  
the mind.

Envy ac-  
compani-  
eth forni-  
cation,  
shame  
followeth.

Gen. 4.9.

be

## The Testament, &c.

He prophesieth  
of Christ.

Faithful  
dealing  
with  
neigh-  
bors.  
Gen. 5. 19

be able to compass it: for God will abenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, bear Levi; for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chose Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The Testament of *Simeon*, made to  
his Children at his death, con-  
cerning Envy.



The heart in womans mouth, the face,  
the sword, the wolf, the cap:  
All these paint out the envious race,  
that run to their mishap.

# The Testament of S I M E O N.

**T**he copy of Simeons words whiche he spake unto his sons at his death in the hundred and twentieth year of his life in the which Joseph died. For they came to visit him upon his deathbed, and he sitting up, kissed them, saying

Hearken, my children, hear me now. Father Simeon, whatsever I have in my heart. I am my Father Jacobs second son and my Mother Leah named me Simeon.

Gen. 29. because the Lord heard her Prayer. I became very mighty, I went through with my doings, and was not afraid of anything. For my heart was stout, my mind unmoveable, and my stomach undiscourageable: for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my Father Jacob. But his God and the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sichem to carry sheeps for our flocks, and Ruben into Dotaim,

Hardiness  
of whom  
it is, Gen.  
37.

Man pur-  
poseth,  
God dis-  
poseth.

But his God and the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sichem to carry sheeps for our flocks, and Ruben into Dotaim, where

## The Testament, &c.

where all our necessities were laid up in  
store: our brother Juda sold him unto the  
Ishmaelites: and therefore when my brother  
was come again, he was sorry, for he in-  
tended to have conveighed him safe again  
to our Father. But I was angry with Ju-  
da, for letting him go alibe, and bare him  
grudge sibe months after: howbeit God  
letted me and restrained the working of  
my hands; for my right hand was hale  
withered up for xii. days together. Then  
did I perceibe (my sons) that that be-  
fel me for Josephs sake: whereupon I re-  
pentted soon after, and besought the Lord  
to restore my hand, and I would abstain  
from all rancour, envy and folly. For I  
knew I had conceived a wicked thought  
against the Lord, and against my Father  
Jacob, for my Brother Josephs sake whom  
I envied.

Now therefore my children keep your  
selbes from the spirits of errour and envy.  
For envy ober-ruleth the a mind of ebe-  
ry man, suffering b him not to eat or  
drink in rest, or to do any good thing, and  
is alwayes egging him to c slay the party  
whom he envieth, and d pining away at  
his prosperity. A two years together I  
punished my soul with fasting in the fear

Envy de-  
scribed.

a Blinderh  
the mind.

b hindreth  
sustenance

c provo-  
keth mur-  
ther.

d Pineth  
at mens

prosperity  
of



# The Testament

A remedy  
against  
envy.

Gen. 42.

Joseph  
merciful  
to his  
brethren.  
Gen. 50.

of the Lord. For I knew that the way  
to deliver me from envy was the fear of the  
Lord. If a man lie unto the Lord, the  
wicked Spirit lieth from him, so as his  
mind becometh meek, and of spite  
he becometh pitiful, bearing no grudge  
towards such as love him, and so his  
envy ceaseth. And because my Father said  
me sad, he asked me the cause of it. To  
whom I lied, saying; I have a pain in my  
stomack, for I was sorriest of all my  
brethren, for that I had been the cause of  
Josephs selling into Egypt. And when  
he came unto Egypt, and was put in  
prison by him as a spy; then perceived I, that  
I was justly punished, and I was not  
sorry for it. But Joseph being a good man, and  
having Gods spirit in him, and being full  
of pity and mercy, minded not to do  
me any harm, but loved me as well as the  
residue of my brethren. Therefore my  
brethren keep your selves from all spite  
and envy, and walk in singleness of mind  
and good conscience, after the example  
of your Fathers brother, that God may give  
you grace, glory, and blessedness, upon  
your heads as you see in him. Of all the  
days of his life, he did never cast us in the  
teeth with it, but loved us as his own  
souls.



## of Simeon.

soul, and more than his oton Childzen,  
 honouring us, and gibing us riches, cat-  
 tel and corn abundantly. Prouther fore  
 my Childzen. lobe ye one another with  
 good heart, and put from you the spirit  
 of Envy; for it maketh a mans soul  
 to growe savage, marreth his body breed-  
 eth wzath and war in his thoughts, set-  
 teth his blood on fire, driberth him out of  
 his wits, and suffereth no reason to bear  
 any sway or rule. Wherefore, it taketh a-  
 way his sleep, disquieteth his mind, and  
 maketh his body to tremble. For when in  
 sleep some spice of imagined malice knaw-  
 eth him, cumbering his soul with spi-  
 rits of mischief, making his bedde ghast-  
 ly; and his mind affrighted with trouble,  
 and appearing unto men, as it were with  
 a pernicious Spirit and pouring out of  
 popson. Therefore was Joseph fair of  
 face, beautiful and comely to behold, be-  
 cause no wicked thing dwelt in him, for  
 he had a countenance clear from cumbe-  
 rance of mind. And now my childzen let  
 your hearts be meek before the Lord, and  
 walk right before man; so shall ye find  
 favour both with God and man: and be-  
 ware that ye fall not to bondage. For  
 bondage is the mother of all naughtiness

A sure  
 token of  
 good.  
 Properties  
 of Envy.  
 1 Corru-  
 ption of  
 life.  
 2 Distem-  
 perature  
 of body.  
 3 Small  
 sleep.  
 Gen. 39.

A token  
 of a quiet  
 mind.

# The Testament

Effects of  
whore-  
dom.  
Gen. 49.

Parents  
teaching  
not their  
children  
are guilty

Commo-  
dities of  
concord.

Exod. 17.

Separating a man from God, and sending  
him to Belial. For I have seen in Enoch  
writings, that you and your Children shall  
be corrupted with whoredom, and do Le-  
vi wrong by the sword. But they shall not  
prebail against Levi, because he shall  
fight the Lords battels, and take all you  
rents, and very few shall be divided in  
Levi and Juda, for he shall be your Cap-  
tain, as my Father Jacob prophessed in  
his blessings. Behold I tell you all these  
things aforehand, that I may be cleared  
from the sin of your souls. Now if you  
put from you all enbiousness, and all stiff-  
neckedness, all my bones shall flourish as  
a rose in Israel, and my flesh as a Lilly in  
Jacob, and my labour shall be as the sent  
Libanus, and my holy ones shall be multi-  
plied as the Cedars for ever, and their  
boughs shall spread out in length for ever-  
more. Then shall the seed of Canaan perish  
together with all the remnant of Amalek.  
All the Cappadocians shall perish and all  
the Scythians shall likewise be destroyed.  
Then shall the land of Cham fail, and all  
the people go to wreck. Then shall the  
Earth rest from trouble, and all men under  
Heaven from war. Then shall Sen-  
be glorified, when the great Lord God of

Israe

## of Simeon.

Israel appeared upon earth as a man:  
sabe Adam in him. Then shall the spi- John 1.  
rits of error be trodden under foot, and  
then shall reign ober hurtful fiends: then  
shall I arise again in joy, and bless the  
highest in his wonderful works: for God  
making a body upon him, and eating with  
then shall sabe men. And now my childzen  
of Levi, and you shall be delibered by  
of obedience.  
Juda: and advance not your selbes abobe  
Gen. 49.1:  
these two tribes, for of them two shall the  
living health of God spring unto us. For  
the Lord shall set up, of Levi the Prince  
of Priests, and of Juda the King of Kings,  
God and man. So shall he sabe all the Gen-  
tles, and the off-spring of Israel. For these  
things sake I charge you to command  
A note for  
our childzen to keep these things through-  
parents.  
out all their generations.

And Simeon making an end of these  
his sayings and commandments to his  
childzen, slept with his Fathers, when as  
he was of the age of an hundred and twen-  
ty years. And then they laid him in a cof-  
in of wood that rotteth not, that they  
might carry his bones again into Hebron,  
and they conveyed him privily in the way  
to the Egyptians. For the Egyptians kept  
the bones of Joseph in the Kings trea-

## The Testament, &c.

sure. For their Incantations told them that  
whenever Josephs bones were carried  
away, there should be such a plague  
mist and darkness among the Egyptians  
as one brother should not know another  
nor not even by torchlight; and Simeon  
children bewailed their Father according  
to the Law of mourning, and continued  
in Egypt till the day of their departing  
thence under the hand of Moses.

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Th

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n the  
arrie  
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neor  
gdi  
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rtin

**The Testament of *Levi*, made to his  
Children at his Death, concerning  
Priesthood.**



Th

*Flie sin, be just, rage not, give light,  
Ye Preachers of Gods Word:  
For what else sheweth Sun and Moon,  
Dame Venus, Wolf, and Sword?*

# The Testament of L E V I.

**T**he cōpy of Levies words, namely, ing  
which he spake to his children  
concerning all the things which the  
they should do; and which should happen  
unto them until the day of judgment. He  
was in health, when he called them unto  
him, for he knew before when he should  
die. So when they were come together he  
said unto them.

Levi his  
birth and  
countrey  
Gen. 34.

I Levi was bred and born in Charran,  
and after ward came with my Father into  
Sichem. I was at that time but young a-  
bout 20 years old, when I helped my bro-  
ther Simcon rebenge our Sister Dina  
against Hemor. Now as we were feeding  
of our flocks in Abelmuel, the spirit of the  
understanding of the Lord came upon  
me, and I saw all men undermining their  
own ways, and how unrighteousness had  
built her self a fortress, and wickedness  
sat upon the throne thereof. And I was sor-  
ry for mankind, and besought the Lord to  
save them. Then there fell a sleep upon me  
and I saw a very high-mountain: It was  
the mountain of Aspis in Abelmuel. And  
beheld the heavens opened, and the An-  
gel

## of Levi.

angel of God said unto me, Levi, come hither; and I went from the first heauen to the second, and there saw the water hanging between the one and the other. And I saw the third heauen much brighter which than them both: for the height thereof was infinite. And I said to the Angel, what meaneth this? And the Angel answered unto me, Marvel not at these things, for thou shalt see four heavens yet brighter, and yet without comparison, when thou comest up to them. For thou shalt stand by the Lord, and be his Minister and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda, the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruit, gold and silver. Therefore hearken as touching the seven heavens. The lowest is most lowly, because it is nearest to all the unrighteousness of men. The second hath fire, snow, and ice, prepared by the Lords appointment against the day of Gods rightful judgment. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against the day of judgment, to take vengeance

Christ.  
Christ.  
1.  
2.  
3.



## The Testament

geance upon the spirits of etroz and Be  
4 lial. In the fourth aboue these, are the  
Saints: for in the higher places dwellet  
great gloz in the holp of all holies abou  
5 all holiness. In the next unto this are the  
Angels that do serbe in Gods pzelence  
and seek his sabour in all the ignozances  
of the righteous. They offer to the Lord  
the sweet sabour of a reasonable serbice,  
6 sacrifice without blood. In the other that  
is under this, are the Angels that bring  
answers from the Angels in Gods pre-  
7 sence: In that which is aboue it, are the  
thrones and potestates, wherein is con-  
tinual offering up of hymns unto God.  
Therefore whensoever the Lord looketh  
upon us all of us are moved; yea, and  
even Heaven, earth and the bottomless  
deep are moved at the sight of his great-  
ness, but the children of men being witless  
shall sin and pzeboke the highest unto  
wzath: Now therefore understand that the  
Lord will execute judgment upon the chil-  
dren of men: Because that men will still  
continue in unbelief and unrighteousness,  
even when the same shall cleave asunder,  
the Sun be darkened, the waters dzyed  
up, the fire quake, and all creatures be  
troubled at the fainting of the inbiffle  
Spi-

## of Levi.

Spirit and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a Minister in his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day sun among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God bisset all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the angel opened me the gates of heaben, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying; Execute vengeance in Sechem for Dina, and I will be with thee,

A Minister what he should be of himself not righteous: Mat. 5. End of the priesthood prophesied. Christ his passion prophesied.

Christ.

# The Testament

Gen. 34.

Christ our  
Redeemer

The zeal  
of a Mini-  
ster,  
Gen. 34.

Gen. 34.

Gen. 49.

thee, for God hath sent me, and at that  
time I slew the sons of Hemor, as it is  
written in the tables of Heaven. And I  
said unto him, Lord I pray thee tell me thy  
name, that I may call upon thee in the  
time of my trouble. And he answered, I  
am an Angel which excuseth Israel, that  
he might not be stricken for ever, because  
all wicked spirits lie in wait for him. After  
ward being waked as it were out of sleep,  
I blessed the most high, and the Angel  
that excuseth the offspring of Israel, and  
all righteous men. And when I came to  
my Father, I found an Asp of brass,  
whereupon the hill took the name of Aspis  
which is hard by Geba, on the right side  
of Abila. And I laid up these sayings in my  
heart, and I counselled my Father and my  
Brother Ruben to persuade the sons of He-  
mor to be circumcised, because I was ze-  
alously grieved for the abomination which  
they had wrought in Israel. For first of all  
I killed Sichem, and then Simeon killed  
Hemor, and after this came our brethren,  
who smote the City with the edge of the  
sword. When my father heard of it he was  
angry, because they had received circumci-  
sion, and were killed afterward, and there-  
fore he dealt otherwise with us in blessing.

For

## of Levi.

For we sinned in doing it against his will and he fell sick the same day. But I knew that the Lord intended evil to the Sichelmites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina : but God letted them.

The manner, not the doing rebuked.

And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblabery soze, who was born in his house. After the same manner dealt they with all

The sin of the Sichelmites. Raped Dina.

other strangers, taking away their wives from them by force, and driving the men themselves out of their countrey For

Persecuted strangers. Gen. 12.

which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee and give their land unto thee and unto thy holy one after thee. For from henceforth

Ravished their wives.

Sichem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and

Gen. 35.

there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The Ministry described.

## The Testament

Exod. 28.  
Levit. 8.

Up, put on the Stele of Priesthood, the  
Crown of righteousness, the Reasonall  
of understanding, the Robe of truth, the  
Breast plate of faith, the Mitre of holiness,  
and the Ephod of prophesie. And so ebery  
of them bringing something with him, did  
put them upon me, saying, We thou hence-  
forth the Lords Priest, thou and thy seed  
for evermore. The first of them anointed  
me with holy Oyl, and gave me the Sce-  
pter of judgment. The second washed me  
with cleane water, and fed me with Bread  
and Wine, that is, to wit, with the most  
Holy of Holies, and cloathed me with a  
glozius Robe down to the ground. The  
third did put upon me a Silken garment  
like to an Ephod. The fourth girded me  
with a girdle like to Purple. The fifth gave  
unto me an Olive bough, very full of fat-  
ness. The sixth did set the Mitre of Priest-  
hood upon my head. The seventh filled my  
hands with incense to the intent I should  
execute the office of a Priest unto the Lord.  
And he said unto me, Levi, unto three prin-  
cipal things is thy seed appointed of Gods;  
namely, to be a sign of the glozius Lord  
that is to come, & he that beliebeth shall be  
the first. The great lot shall not fall upon  
him, the second shall be in Priesthood and  
be

The three  
blessings  
of the fa-  
mily of  
Levi.  
Christ  
prophe-  
sied.

## of Levi.

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed and you shall eat all that is faine to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29.  
Lev. 1. 2.

it

## The Testament

An exhortation for ministers.  
A minister may be married.  
Levit. 21.  
He must come with a pure mind to execute his office.  
Lev. 1. 2.

A comfort for godly parents.  
Prophecy of the destruction of Israel.

it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son gibe no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holies, wash and likewise ere thou sacrificest, also when thou hast done, offer unto the Lord thy fruits of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice, Likewise offer up thy first born of all things, and the first fruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin, which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall se-

duce



## of Levi.

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the fife & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the fife and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36.  
Levi his progeny.

Exod. 6.

## The Testament

in the threescore and fourth year of my life  
 was my daughter Jochebed bozn in Egypt  
 and so was I honourable among my bze  
 thzen. Also my son Gershon took him a  
 wife, whiche bare him Lybni, and Schimi.  
 The sons of Caath were Amram, Yshvar,  
 Hebron and Uziel; and the sons of Merari  
 were Mahali and Mushi. In the fourscore  
 and fourteenth year of my life, Amram took  
 unto wife my daughter Jochebed, because  
 that he and she were bozn both on one day.  
 I was eight year old when I entred into  
 the Land of Cannan, and eighteen year old  
 when I entred into the office of priesthoo.  
 At eight and twenty years old I took a  
 wife, and at forty years old I entred in  
 to Egypt, and behold ye be now my chil  
 dzens childzen in the third generation. Jo  
 seph died in the hundzed and tenth year.  
 And now my childzen, I warn you, fear  
 the Lord your God with all your heart, and  
 walk plainly in all things, accozding to  
 his Law. Mozeober, bring up your chil  
 dzen in learning that they may have un  
 derstanding by reading the Law of God  
 without ceasing all their life long. For  
 whosoever knoweth Gods law shall be ho  
 noured: and go wheresoever he will, he  
 shall be no stranger: also he shall have  
 moze

Levi  
 made  
 Priest at  
 18 years.  
 Married  
 at 28.

A note for  
 Parents.

Blessings  
 of the  
 learned  
 minister.

# of Levi.

more friends than his forefathers had, and many shall be glad to serbe him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaben, and soto good things in your minds, that you may find them in your life, Wisdom a precious Jewel. For if ye soto evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Childzen, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is clear from y wickedness of the high Priest, which shall lay hands upon the Saviour of the world.

Sin blindeth wisdom. Commendities of wisdom.

Christ his death, and spitefulness of the Jew prophesied; Mat. 27.

## The Testament

Ministers  
what they  
are.

The wicked Priest-  
hood and  
their mi-  
sery de-  
scribed.  
1 Sam. 2.

The Heaben aboue the earth is clean, and  
you be the light of the Heathen, as the  
Sun and the Moon. What shall all the  
heathen do, if you be overdarkned with  
wickedness, and bying cursedness vpon  
your country folk, for whose sakes the  
light of the world is put into you, to in-  
lighten all men withall; This light of the  
world shall you most wilfully steal, and  
teach commandements contrary to the  
righteousness of God. Ye shall purloin the  
Lords offering, and filch away pieces of it.  
Befoze you do your sacrifices vnto the Lord  
ye shall steal away the choicest things, and  
eat them disdainfully with Harlots teach-  
ing Commandments of cobetousness. Ye  
shall defile married women, and inforce  
maidens in Ierusalem, you shall match your  
selbes with whores and harlots, you shall  
take the daughters of the Heathen vnto  
wife, purifying them with unrighteous  
purifying, and your mingling shall be like  
vnto Sodom and Gomorrha, and ye shall be  
swoln with wickedness in the Priesthood  
insomuch that you shall most disdainfully  
and spitefully laugh the holy things to  
scorn, not only baunting and boasting your  
selbes against men, but also being puffed  
and swoln up with pride against the Com-  
mand

## of Levi.

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame & confusion, through Gods rightful judgement: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, forwardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

A prophecy of their destruction.

A prophecy of Christs persecution.

Mark the right portraiture of the shaveling generation.

Christ and his members.

## The Testament

Ergo faith  
& the ho-  
ly Ghost  
justifieth  
and not  
merits.

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7

he biffit you again and mercifullp receibe  
you thzough faith and water. And foras  
much as ye habe heard of the thzeescore  
ten weeks, hear ye also of the Pziefthood  
For in ebery Jubile shall be Pziefthood. In  
the first Jubile the first anointed into the  
Pziefthood shall be great, and talk to God  
as to his father, and his Pziefthood shall  
be full of the fear of the Lord, & in the day  
of his gladness he shall rise up unto the  
falvation of the woꝝld. In the second Jubi  
le, the anointed shall be conceived in the  
heabiness of h belovꝝd soꝝt, and his Pziefth  
hood shall be honourable, and he shall be  
honourable, and he shall be glorzified a  
amongst all men. The third Pziefth shall be  
taken up in soꝝrow, and the fourth shall be  
in grief, because the multitude of iniqui  
ties shall be laid upon him, and thzoughout  
all Israel ebery man shall hꝝte his neigh  
bour. The fifth shall be held fast in dark  
ness, and likewise the sixth & the seventh  
And in the seventh shall be such abomi  
nation both befoꝝe God and man, as I am  
not able to expꝝess, Wotobeit that the do  
ers thereof shall not be known. For this  
cause shall they be in captivity and cozꝝup  
tion, and their land and substance shall be  
destroyed, but in the fifth week they shall  
return

## of Levi.

return into their desolate country, and re-  
new the Lords house. In the seventh week  
shall come idolatrous Priests, cobetous  
warriours, unrighteous scribes, and filthy  
abusers of men, childzen, and beasts. After  
that the Lord hath sent vengeance upon  
them in the priesthood, then will God raise  
up a new Priest, unto whom all the Lords  
word shall be opened: and he shall execute  
true judgment upon earth many days and  
his star shall arise in heaben. As a King  
shall be shed forth the light of knowledg in  
the open sunshine of the day, and he shall  
be magnified ober all the World, and be  
received and shine as f sun upon the earth,  
and drive away all darkness, and there  
shall be peace upon all the earth. In his  
days the heabens shall rejoyce, the earth,  
shall be glad, the clouds shall be merr, the  
knowledge of the Lord shall be poured out  
upon the earth as the waters of the Seas,  
and the Angels of glozp that are in the  
Lords ptesence shall rejoyce in him. The  
heabens shall be opened, and out of the  
temple of glozp shall sanctification come  
upon him with the Fathers voice, as  
from Abraham the Father of Isaac, and  
the glozp of the highest, shall be spread out  
upon him, and the spirit of understanding

Christ &  
his true  
ministry  
described

Christ  
lightneth  
the world.  
Baptism  
of Christ  
prophe-  
sied.



## The Testament

No priest  
hood shall  
succeed  
Christ.  
Priest-  
hood of  
Christ  
how be-  
neficial.

Christ our  
propitia-  
tion.  
Christ gi-  
ueth  
power to  
his to  
tread  
down spi-  
rits.

and sanctification shall rest upon him, whereof he shall give abundantly & mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatening sword against Adam; and feed the Lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial, and give his own children power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore chuse unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: We will walk before the Lord according to his Law. And my Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you yourselves are witnesses of the words of my mouth. And when we had answered, We will

## of Levi.

him, will be witnesses, Levi rested with this  
high charge given unto his childzen.

And stretched out his feet, and was put  
to his Fathers, when he had lived a hun-  
dred and seven and thirty years, and they  
laid him in a coffin, and buried him after-  
ward in Hebron, beside Abraham, Isaac,  
and Jacob.

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The

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The Testament of *Juda*, made to his  
Children at his Death, concerning  
valiantness, covetousness  
and fornication.



*Lo here the blessed Princely State  
Of Juda, suffering not his mate :  
The Scepter, Lyon, Purse and Crown,  
Betoken glory and renown.*

# The Testament of J U D A.

**T**he Cope of all the sayings of  
Juda, which he spake unto his  
Children at the time of his death:  
when they were come together before him  
he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her. and caught her, & made good meat of her for my Father. Also I out ran the Hoes, and obertook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw obertw him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his  
exhorta-  
tion.  
The duty  
of chil-  
dren,

Valiant-  
ness of  
Juda: the  
gift of  
God.

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3

The man-  
hood of  
Juda.

## The Testament

been a dog, I encountred with a wild  
Boar, and ober-running him tare him in  
5 pieces. In Hebron a bastard Upon leapt  
upon a Dog; and I catching him by the  
tail, flung him away by and by, and he  
6 brast asunder. In the borders of Gare a  
wild Bull was feeding in the fields, and  
I took him by the hozns, and swunged  
7 him about, and finally killed him. There  
came two Kings of the Canaanites armed  
upon our flock, and much people with  
them, and I alone running unto the  
flock, stept to King Sur, and strising up  
his legs, oberthzew him, and so flew him.  
8 Also I killed another King named Thap-  
phes sitting on his Hozse, and so scattered  
9 all their people. I obertook King Achor  
a Giant on Hozse-back, shooting for-  
ward and backward, and thzowing a stone  
of thzeescore pound weight upon his hozse.  
I oberthzew him and killed him, and  
fighting two hours with Achor, at lengrb  
I clabe his shield, and maimed his feet, and  
finally flew him. As I was pulling off  
his breast plate, behold eight of his frien-  
s assailed me, whereupon I filled my hands  
with stones & flinging them at them with  
a sling, flew four of them, and put the o-  
ther four to flight. Also our Father Ja-  
cob

## of Juda.

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelbe cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me ebery where to the intent I should not be overcome. The second handsel was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, scaled the walls of their city, and there slew two Kings more: and so we delibered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatened to kill us. & herefore I & Gad went to the east side of the city, and Ruben and Levi unto the West and South side. They that stood upon the walls supposing there had been no mo but Gad and I, did set fire upon us while in the mean time my brother that lay in stale, brake out upon the other two sides,

The valiantness of Jacob.

## The Testament

10 sides, and skaling the walls with ladders, and  
entred the city ere our enemies wist it, and  
so we won it by the sword, and set fire  
upon the Tower, and burnt it up with  
such as were fled into it. As we returned,  
the men of Thaffie lay in wait for our  
prey, and took it with our children. But  
we followed them to Thaffie and slew them  
and burned their City; spoiling all that  
was in it. And while I was at the waters  
of Gureba, we fell upon the men of Jobel  
that came against us in battel, and slew  
and spoiled both them, and also their com-  
plices, that came to their aid from Se-  
lon, so as we gave them no respite to re-  
turn again upon us. The fifth day after  
there came men from Machir to fetch a-  
way our prisoners, whom we met in bat-  
tel, notwithstanding that they were a  
mighty host, and slew them before they  
could get up to the place that they came  
from. And when we came to their City  
their women tumbled down stones upon  
us from the top of the hill whereon their  
city stood: but I and Simeon coasting to the  
backside of the town, got unto the higher  
places, and destroyed the whole city. The  
next day it was told us that the cities of  
two Kings came against us with a huge  
Host,



## of Juda.

Hoast. I therefore and Dan saining our  
selbes to be Amorrhians, and fellows  
with them, went into their City and ta-  
king the entrances in the dead time of  
the night, did set the gates wide open to  
our brethren that came after us : by  
means whereof we destroyed them and all  
that they had, and when we had sacked the  
city, we did cast down the three walls  
thereof. Then went we to Thamua, which  
was the refuge of all the Kings for their  
wars. Where being angry for a hurt  
that I took, I charged upon those that  
stood above me : but they threw down  
stones out of slings upon me, and shot ar-  
rows at me, and had killed me but that my  
brother Dan rescued me. Therefore we  
came running upon them in a rage, and  
put them all to flight : and they passing by  
another way, went and sued humbly un-  
to my Father, who made a Covenant  
with them, so as we did them not any  
more harm, but received them into league  
with us, and delivered them all their pri-  
soners. Then builded I Chamma and my  
father builded Rhambahel. Twenty years  
old was I when this war was made,  
and the Canaanites were afraid of me,  
and my Brethren. I had much cattel, and  
my

13

14

## The Testament

my chief herdsman was Yran of Ocel-  
lan, in whose company I saw Bersa King  
of Odellam, who made us a feast and with  
much intreatance gave me his daughter  
Bethsue to wife. Which brought me forth  
Er, Anan, and Silon; of which three, God  
slew two childless. For Silon lived, of  
whom some of you be the Children. My  
Father and we made eighteen years  
peace with his brother Esau and his chil-  
dren. When the eighteen years were  
past after our coming out of Mesapota-  
mia, in the fourtieth year of my life,  
Esau our Fathers brother came upon us  
with a great strong Host, and was slain  
by the Word of Jacob, and conveyed away  
dead unto Mount Seir. We also follow-  
ed upon the Children of Esau, but his city  
was very strong with high walls, and  
gates of Iron and Brass, so as we could  
not enter into it, howbeit we did shut  
them up within it and besieged it. Now  
when they shewed not themselves abroad  
in twenty days to gether, I put my Hel-  
met upon my head and in the sight of them  
all set up a ladder, and scaling the walls,  
slew four of their noble men with a stone  
of the weight of three talents. The next  
day Ruben and Gad went and slew three-  
score

## of Juda.

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score others. Then they offered peace  
and we by our Fathers advice receiued  
them into tribute. And they gave us two  
hundred quarters of corn, fife hundred  
bates of oyl, and a thousand and fife hun  
dred measures of wine, until we went  
down into Egypt. After this my son  
Er married Thamar, of Mesopotamia, the  
daughter of Aram. Now Er was a very  
wicked Imp, and doubted much of Tha  
mar, because she was not of the land of  
Chanaan. Wherefore the Angel of the  
Lord feto him the third night after his  
marriage, when he had not yet accompa  
nied with her, by reason of his mothers  
subtlety, and so died in his naughtiness;  
for she was loth that he should have had  
any children by her.

When Anan was marriageable, I gave  
Thamar unto him, and he likewise of a  
pite accompanied not with her notwithstanding  
that he liued a full year with her;  
and when I threatened him, then he com  
panied with her, but yet by his mothers  
commandment he let his seed fall upon  
the ground, and so also he died in his wicked  
ness. I minded to have giben her unto  
Babylon also, but my wife Bethsue would  
not suffer me. For she spited Thamar be  
cause

Er and A  
nan slain  
for not  
using the  
benefit of  
lawful  
marriage.

## The Testament

cause she was not of the daughters of Chanaan, as her self was. Now I know that the offspring of Chanaan was mischievous but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Gen. 38.

An intolerable custom of the Amorites, Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

Upon a time while I was away, I married Syon to a woman of Chanaan which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking herself like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their cities, the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew not, by reason of wine, insomuch that he held beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, Shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staff and my Girdle, and the Croton of my Kingdom. Upon my companing with her

## of Juda.

Chaber, she conceived : afterward, I not  
to th knowing my self to have been the doer  
thous thereof, would have put her to death for it;  
heart but she having kept my pledges in store,  
vine shamed me with them : and when I had <sup>Happy</sup>  
an heard my own words of her in secret, <sup>are those</sup>  
which I had spoken to her when I lay <sup>that can</sup>  
th with her in my drunkenness, I could not <sup>cease from</sup>  
aan put her to death because it was of the <sup>doing it.</sup>  
d, Lords doings, but I touched her not any  
lan more to my dying day. For when I had  
ons done this abomination in Israel, lest she  
wen might work wiles with me, I said I  
t he would fetch my pledges again of her : but  
th when I enquired for her, the Townsmen  
m said there was no bride in the city, because  
ben she came from another place, and had sate  
s, there but a little while, and she deemed that  
use no man knew of my going in unto her.  
zur Afterward we came into Egypt to Joseph,  
o he because of the dearth. Six and forty years  
t he old was I when we came hither, and three-  
kin score and thirteen years have I lived here.  
upo And now my Sons hear me your Fa-  
con ther in all things that I charge you with-  
tw all, and keep you all my sayings, in doing  
fla all manner of Righteousness before the  
m Lord, and in obeying the Command-  
wit ments of the Lord God, and walk not  
he

## The Testament

It is sinful  
to any  
man to  
glory in  
his felici-  
ty.

See what  
it is to  
upbraid  
men with  
their vice

Children  
that mar-  
ry without  
consent of  
parents  
plagued.

after your own lusts, nor after con-  
ceits of your own minds, in the pride of  
your hearts, neither glory in the works  
of the strength of your youth, because it is  
sinful in the sight of the Lord. For in as  
much as I gloried in my battels, and  
upbraided my brother Ruben with Bilhah  
my Fathers wife, because no face of an  
beautiful woman had yet deceived me,  
therefore the spirit of fondness and fornication  
fell upon me, so that I was over-  
taken both in Bethsue the Canaanite, and  
in Tamar the wife of my own sons.  
And I said unto my Father in Law,  
I have made my Father privy to the mat-  
ter, and therefore I will take thy daughter  
to my wife. Whereupon he shewed me an in-  
finite mass of gold in his daughters behalfe  
(for he was a King) and decking her with  
Gold and Pearl, willed her to pour out  
wine to us at the Supper. The beauty of  
the woman, and the wine together dazzled  
mine eyes, and voluptuousness did so dar-  
ken mine understanding, that I fell in  
love with her, and brake the command-  
ment of God, and of my Fathers, and took  
her to wife. According to the intent of my  
heart, the Lord paid me home for it: for  
I had no joy of the children that I had by  
her.

# of Juda.

ber. Now therefore my Childzen be not  
 drunken with wine, for wine turneth a  
 mans understanding away from the  
 truth, and kindleth in him the fire of lust,  
 leading his eyes into errour, insomuch as  
 wine is a servant of the spirit of lechery,  
 to further the feeding of the mind with  
 voluptuousness, and so these twain be-  
 come a man of all power. For if a man  
 drink wine till he be drunken, he traineth  
 his mind unto the filthy thoughts of le-  
 chery, and kindleth the body to carnal  
 copulation. And if desired occasion serve,  
 sin is wrought without shame. Such  
 a thing is wine, my sons, for a drunken  
 man is ashamed of nothing. Behold, it  
 made both me and Thamar do amiss, so as  
 I blushed not at the multitude in the city,  
 but went aside unto in her the sight of  
 all men, and committing a great sin in  
 discovering the unclean privities of my  
 two sons. Through drinking wine I  
 was not ashamed to break Gods Com-  
 mandment, in taking a woman of Cha-  
 naan to wife. Therefore, my sons, he  
 that drinketh wine had need of discretion,  
 and the discretion that every man ought  
 to use in drinking of wine is that he be  
 ashamed to over-drink himself. For if he

Discom-  
 modities  
 of wine.  
 1 Blindeth  
 under-  
 standing.  
 2 Servant  
 of lechery

Fruit of  
 drunken-  
 ness. A  
 drunken  
 man is  
 shameless.

Example.

who  
 ought to  
 drink  
 wine.



## The Testament

Proper-  
ties of a  
drunken  
man, filthy  
talk and  
wicked  
deeds.  
Discom-  
modities  
of where-  
dom.

Four noi-  
som spi-  
rits follow  
drunken-  
ness.

- 1 Concu-  
piscence.
- 2 Heart-  
burning.
- 3 Lechery
- 4 Cove-  
ousness.

pass that bound, he forgetteth his under-  
standing, and cleaveth to the spirit of error,  
which causeth the drunken man to tal-  
filthily, and to do wickedly, and not to be a-  
shamed, but to boast of his lewdness, think-  
ing it to be good. He that committeth  
whoredom is bereft of his liberty, and be-  
commeth a bond-slave of lechery, and can-  
not get out of it again, after the same man-  
ner that I was made naked. For I gab-  
ober my staff: that is to say, the staff of  
my tribe, and my girdle, that is, my power  
and my crown that is, the glory of my king-  
dom. Howbeit repenting these things,  
I forbore all wine and flesh unto mine old  
age, and was utterly unacquainted with  
all mirth. And the Angel of God shewed  
me that women should from time to time  
over-master all men, as well kings as  
captives, and bereave great men of their  
glory. For the poverty of a poor man is  
a greater fence to him than is the strength  
of a mighty man. Therefore my children  
keep measure in drinking, for there are  
in it four noisome spirits, that is to wit  
of concupiscence, of heart-burning, of lech-  
ery, and filthy gain. If ye drink  
wine merrily in the fear of the Lord  
with shamefastness, ye shall live: But if

drink

# of Juda.

drink without regard of shame and fear of  
 God, then turneth it to drunkenness, and  
 dishonesty stealeth in. And if ye drink  
 none at all, then shall ye not sin, neither in  
 slanderous words, nor in quarrelling, nor  
 in railing, nor in breach of Gods com-  
 mandments, neither shall ye perish be-  
 fore your time. For wine discloseth the  
 secrets of God and man unto Strangers,  
 like as I betrayed the secrets of God  
 and of my Father Jacob to Bethsue the  
 Chanaanite, which God hath forbidden  
 to be disclosed. Also wine is a cause of  
 war and sedition. Wherefore I charge  
 you my sons that you love not money, nor  
 look upon the beauty of women; for mo-  
 ny and womanly beauty made me to over-  
 shoot my self in Bethsue the Chanaanite.  
 And I am sure that these two things  
 shall corrupt mine off spring, and mar the  
 wise men of my lineage, and hurt the King-  
 dom of Juda, which God hath given me  
 for obeying my Father, for I never repi-  
 ned at my Father Jacob's command-  
 ments, but did whatsoever he willed me.  
 And Abraham the Father of my Fathers  
 blessed me to fight for Israel, and so did Isaac  
 bless me likewise: and I know that the  
 kingdom shall stand by me, but I have

Absti-

nence

from wine

what com-

modity it

hath.

1 It slan-

dereth not

2 It quar-

relleth not

nor railleth

3 It break-

eth not

the com-

mand-

ments.

4 It peri-

sheth not

before

the time.

Obedi-

ence to

Parents

how pro-

fitable.

## The Testament

The dis-  
commedi-  
ties of co-  
vetousness

a Full of  
pride.  
b Mercile-  
less.  
c Disqui-  
ets the  
soul.  
d Con-  
sumes the  
body.  
e Co-  
temns  
Gods holy  
word.  
The core-  
tous and  
lecherous  
cannot  
fear God.  
Idolatriy  
the fruit  
of cove-  
tousnes s.

read in the Books of Enoch the righteous  
that ye shall woꝝk wickedness in the lat-  
ter days. Therefore my children keep  
your selbes from lecherp and cobetous-  
ness, and gibe ear unto your Father Juda:  
foꝝ these things withdraue men from  
Gods Law, and blind the understanding of  
their minde, and teach them a pride, nei-  
ther suffer they any man to shew mercy b  
to his neighbour; they bereaue his soul c  
of all good things, & hold it down in pains  
and sorowes, also they disappoint him of  
his rest and sleep d and consume his flesh.  
Finally, e they hinder Gods sacrifices,  
neglect his blessings, discbey the speak-  
ing of the Prophets, and are offended  
at the woꝝd of godlines: foꝝ these two  
passions are contrary to the command-  
ments of God. He that serbeth them can-  
not chey God, because they dazle mens  
minde, and toalk abroad as well anights  
as of days. My Children, cobetousness  
leaderth men to Idolatry. Foꝝ through  
doting upon monep, he calleth them Gods  
which are not, and compellerth the infected  
partp to grow moze vilely out of kind.  
Foꝝ monies sake I lost my children, and  
had not the penance of the flesh, and the  
humbling of my soul, and had not the pray-

ers

## of Juda.

ers of my Father Jacob been, I had died  
as now without Childzen. But the God  
of my Fathers being merciful, and full  
of pity and compassion knew that I sinned  
through ignorance. For the Prince of er-  
rour had blinded me, and I observed my  
self as a fleshy man, and being corrup-  
ted with sin, knew not mine own in-  
firmity, but thought my self to be invin-  
cible: Know ye therefore, my sons, that  
two spirits do wait upon a man; that  
is to wit, the Spirit of truth, and the Two Spi-  
rits wait  
upon a  
man.  
Spirit of errour, and in the midst be-  
tween them is set the Spirit of under-  
standing of the mind, whose property is  
to incline which way it listeth: the things  
that belong both to truth and untruth,  
are written in the breast of man, and God  
knoweth every whit of it, and none of all  
mens works can be hidden at any time  
from him, because all the privities and  
secrets of mens hearts are written before  
the Lord, and the spirit of truth beareth  
witness of all things, and accuseth all, and  
he that sinneth hath a burning in his heart  
and cannot lift up his face to his Judge.  
And now my childzen, love ye Levi, that  
ye may abide, and exalt not your selves  
above him, lest ye perish. The Lord  
hath

## The Testament

*a* In respect that heavenly things are better than earthly, not in external rule & government.

*b* Ergo jure divino, the Pope can challenge no earthly power.

*c* Not in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied.

hath giben unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (*a*). under the Priesthood. Unto Levi is giben the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath giben the things that are upon the Earth, and unto (*b*) him the things that are in Heaben. As far as the Heaben surmounteth the earth, so far doth (*c*) the Priesthood surmount the Kingdom that is upon the earth. For the Lord hath chosen him aboue me to approach unto him, and to eat of his table, and to take the firstlings of the childzen of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: eben so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great tobales which shall swallow up men as fishes, and bring free mens sons and daughters in bondage. They shall take away Mens Houses, Lands, Cattell, and money by force, and wrongfully they shall feed rabens and other greedy fowls with many

## of Juda.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through cobetousness, and there shall be false Prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am very sorry my Childzen, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bewing your Daughters to deceitful Devils, by making them Inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathful d bessegement, and e devouring dogs, reproach f of friends and

Mutual  
discord is  
a plague  
for tyrants

Christ  
prophe-  
sied.

Note this  
ye that  
seek after  
witches  
for lost  
goods.

The mis-  
ty of Je-  
rusalem.

a Famine.

b Pesti-  
lence.

c Death &  
Sword.

d Besiege-  
ment.

e Devour-  
ing dogs,

f Daily  
reproach.

foes

## The Testament

**g** Lofs and pain of eyes.  
**h** Slaught-  
 ter of children.  
**i** Ravish-  
 ing of Wives.  
**k** Burning  
 of the  
 Temple.  
**l** Desola-  
 tion of the  
 country.  
**m** Capti-  
 vity.  
 A remedy  
 for these.  
 First, Re-  
 pentance.  
 Obedi-  
 ence.

foes, losse and g pain of eyes, slaughter h  
 of your childzen, ravishings i of ~~w~~ wives,  
 spoil of your goods, the burning k of your  
 temple, the desolation l of your country,  
 and the m captivity of your selbes among  
 all nations which shall geid some of you  
 to make Eunuchs for their wives, but if  
 ye return to the Lord with hearty repen-  
 tance and humility, and walk in all the  
 commandments of God, he will visit you  
 with mercy, and lovingly deliver you from  
 the bondage of your enemies. After this  
 shall rise among you a Star out of Jacob,  
 and a man shall spring out of my seed ;  
 which shall walk as the Day-sun of  
 righteousness among the childzen of men,  
 in peace and meekness and righteousness,  
 and no sin shall be found in him. The  
 heavens shall open upon him, to pour out  
 the Spirit of blessedness upon him from  
 the Father, and he shall shed out the  
 spirit of grace upon you, and you shall  
 be his childzen in truth, walking in his  
 first and last Commandments. This  
 is the off-spring of the most high God,  
 and the well spring of life to all flesh.  
 Then shall the Scepter of my King-  
 dome shine bright, and out of your  
 root shall spring the vessel of planting, in  
 whom



## of *Juda.*

whom shall grow up the Rod of righte-  
ousness unto the Gentiles, to judge and  
save all such as call upon him. After this  
shall Abraham, Isaac and Jacob rise up  
again to life, and I and the Princes my  
brethren, shall be your Scepter in Israel:  
Levi first, I next, Joseph the third, Ben-  
jamin the fourth, Simeon the fifth, Issa-  
char the sixth, and so all the rest. And  
the Lord hath blessed us. Levi shall be  
the messenger of my presence, Simeon  
the power of my glory, Ruben Heaven,  
Issachar the Earth, Zabulon the Sea, Jo-  
seph the Mountains, Benjamin the Ta-  
bernacle, Dan the lights, Neptalim the  
Dainties, Gad the Day-sun, and Aser  
an Olive-tree. And there shall be one peo-  
ple of the Lord, and one tongue, and there  
shall be no more the false spirit of Belial,  
because he shall be cast into endless fire,  
They that are buried in sorrow, shall rise  
in joy, and they that were poor for the  
Lords sake, shall be made rich. They  
that suffered penury, shall have plenty:  
and they that were weak, shall be made  
strong. They that died for the Lords sake  
shall wake up unto life, and run in Ja-  
cob: yea they shall run skipping and lea-  
ping, and they shall sit as Eagles for joy.

The most  
heavenly  
benefit of  
Christ his  
second  
coming.

A sweet  
comfort  
for the  
godly  
Christian,  
Mat. 5.  
Note.

The blef-  
sed estate  
of the E-  
lect after  
death.

But

## The Testament

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Kulers do; but carry me back into Hebron with you. With these words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron:

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The

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The Testament of *Iffachar*, made to  
his Children at his Death, con-  
cerning a single heart.



Learn here a simple life,  
Not void of pain but strife :  
The Scythe, the Spade, the Aſs  
Set forth what man he was.

The

# The Testament of I S S A C H A R.

His ex-  
hortation  
Gen. 30.

**T**He Cope of Issachar's words. He calling his childzen about him, said unto them, ye childzen of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said I will not give thee these Apples; because they shall help me to childzen. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginitie; but that thou wilt have this also: She answered, Let Jacob lie with thee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and serbed he not our Father

of Issachar.

Father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldst not have seen Jacob in the face at this day; for thou art not his wife, but wert guilefully put to him in my stead: my Father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare me, & called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Abuses sake, and not for lust of pleasure:  
F. for

## The Testament.

The godly life of  
Issachar,  
& his true  
dealing.  
An exam-  
ple for  
godly  
children.  
A pattern  
of a virtu-  
ous life.

for she laid up the Mandrakes, and de-  
livered it into Jacob the next day, and  
therefore, God heard Rachel in the  
Mandrakes, because that although she  
had a mind to them, yet she ate them  
not, but offered them to the Priest of the  
most High, which was in those daies,  
and laid them up in the Lords house.  
Therefore my Children, when I came  
unto mans state, I walked with an  
upright heart, and became Bayliff of  
Husbandry unto my fathers, and  
brought them the fruits of their Lands  
in their due seasons, and my Father  
blessed me when he saw how I wal-  
ked plainly and simply. I was no bu-  
sle, busy in my doings, I was not  
hurtful, nor spiteful to my Neighbour,  
I raised not upon any man, neither  
dispraised I the life of any, that wal-  
ked in singleness of mind. By reason  
herof when I was thirty years old,  
I took a wife, because labour had con-  
sumed my strength. I never knew the  
pleasures of a woman through wanton-  
ness, but my labour made me to sleep  
soundly, and my Father did alwaies  
rejoyce of my simplicity. For whatever  
pains I took, first of all I offered all

## of Issachar.

the first fruits, and the first ingendred  
cattle unto the Lord by the Priest, and  
then gave my Father the rest, and the  
Lord doubled his benefits in my  
hands, Rea, and Jacob himself perceived  
well, that God wrought with my plain  
dealing. For unto every pooe man, & to  
every man in adversitie, gave I of the  
fruits of the earth with a single heart.  
And now my children, hearken & walk  
in singleness of mind, for I know that  
the Lord is very well pleased with it.  
The single-hearted man coveteth not  
gold, undermineth not his Neighbour,  
lusteth not after diversitie of meats,  
desireth not shift of apparel, nor height-  
neth himself long time, but only hath  
an eye to Gods will, and the spirits of  
error can do nothing against him. For  
he cannot skill to entertain a faire  
woman, lest he should defile his own  
mind: wrath overmastereth not his  
wit, envy melteth not his soul, neither  
doth his mind run covetously upon  
gain. For he leadeth an upright life, &  
beholdeth all things with a single eye,  
excluding all hurtfulness of worldly  
error, lest he should oversee any of the  
Commandments of God. Therefore my

With a  
plain deal-  
ing man  
the Lord  
is pleased.  
A single-  
hearted  
man de-  
scribed,  
who and  
what he is



## The Testament

Learn you  
children  
of the  
earth.

Obedi-  
ence and  
plain dea-  
ling com-  
manded.

Children, keep Gods Law, and hold an  
fast plainness: walk on in innocency, ma  
and be not too inquisitive into Gods  
secrets, or of your neighbours doings, ed  
but love God and your neighbour, pitie  
ty the poo? and weak, bow down your  
back to Husbandry, and labour in til-  
ling of the earth, in all manner of  
Husbandry, offering presents to the  
Lord with thanksgiving, who blessed  
the earth with increase, and a new  
spring of fruits, as he blessed all holy  
men from Abel, to this day; for there  
is none other portion given thee, than  
me. of the fatness of the earth, whose fruit  
come by pains taking: for our Father  
Jacob blessed me with the benefits ope  
the Earth, and the firstlings of fruits  
Levi and Juda are glorified of the Lord  
among the Children of Jacob; for God  
hath planted himself in them; giving  
to the one the Priesthood, and to the  
other the Kingdom: Therefore obey  
them, & walk plainly as our father  
Jacob did; for unto God it is given,  
to deliver you from the temptations  
of Israel. And Children, I know  
that in the last days you shall  
Children shall forsake plainness,  
cleave to covetousness, let go innocency,  
and

# of Issachar.

old and follow lewdness, leaue Gods Com-  
mandments and stick unto Belial, giue  
ouer Husbandry, and gad after wick-  
ed devices, and therfore shall they  
be scattered amongst the Heathen, and  
become bond slaves to their enemies.

A plague  
for diso-  
bedience.

Wherefore warn your Children of it,  
that if they sin, they may return quick-  
ly to the Lord; for he is merciful; & will  
redeliver them, & bring them home again  
unto their own Land. I am now an

old hundred and two & twenty years old,  
and I know not any deadly sin upon  
my name. I have not known any woman  
but my wife, neither have I com-  
mitted whoredom in the lust of my  
eyes. I have not drunk wine unto

The inno-  
cency of  
Issachar.  
A godly  
pattern to  
follow.

drunkenness, neither have I coveted  
any pleasant things of my neighbours.  
There hath been no guile in my heart,  
neither hath there any lying gone out  
of my lips. I have been loyal with

every man that was in heaviness, and  
I have given my bread to the poor. I have

not eaten my meat alone, nor remo-  
ved the bounds and buttels of lands.

Hearken  
you Land-  
Lords.

I have been pitiful in the daies of  
my life, and dealt truly in all cases.

Learn you  
wealthy  
of the  
earth.

I have loved the Lord with all my  
strength,

## The Testament, &c.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and dyed in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

---

The

The p  
The J  
When  
God

The Testament of Zabulon, made  
to his Children at his death con-  
cerning compassion and mercy.



The poor man at home Zabulon fed.

The stranger unknown also cloathed.

When ship did sail but gave wit

God did not fail to govern it.

# The Testament of Z A B U L O N.

His exhortation  
when it  
was given  
Gen. 30.

The love  
of Zabulon  
towards  
Joseph.

**T**He charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattel, by reason of the good luck that he had through the straked rods. I will not, my Children, I will not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore affraid of my Brothers, because they had all conspired together to kill him with the sword that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

# of Zabulon.

falling upon his knees, laid unto them,  
Have pity upon me, my brethren, have  
pity upon the bowels of our Father  
Jacob; Lay not your hands upon me to  
shed innocent blood: for I have not sin-  
ned against you. If I have done amiss, A good  
nurture me with chastisement, but lay consci-  
not your hands upon me, for our father ence re-  
Jacobs sake. Upon his laying of these fuleth no  
words, I being moved with compassi- tryal.  
on, came and wept, & my heart melted Love be-  
within me, and all the substance of my tween  
bowels were loosened upon my soul, is as a pre-  
and Joseph wept, and I with him, and cious  
my heart trembled, & the joynts of my ointment.  
body quaked, & I was not able to stand. Mutual  
And when he saw me weeping with love is  
him, and them coming towards him to mutual  
kill him, he fled behind me, & besought safety:  
them to take pity of him. Then Ruben  
stepping in, said: My brethren, let us  
not kill him, but let us cast him into  
the dry pit, that our fathers digged, &  
found no water in it. God suffered not  
any water to spring up in it, because it  
should be a safeguard for Joseph. And  
so they did, till they sold him to the  
Ishmaelites. Thus gave I not consent  
to the sin against Joseph: but Simeon,  
Gad,



# The Testament

A figure of the treachery and covetousness of Judas, read Mat. 27.

Gad & the other of my brothers taking men for Joseph, bought shoes with it, for themselves, their Widew, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet; because he said he should reign over us, & we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up lead to his brother. I have loosed Josephs shoe: for when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, & so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also kneeled down before him with blushing, & so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set me upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should

*Judas careful for his Brother.*



should step thither and kill him: When  
 they saw I ate nothing, they set me to  
 keep him till he was sold. He was in  
 the pit three days and three nights,  
 without repast, yet he was sold. Ruben his  
 hearing that he was sold in his absence, love to-  
 rent his garments, and wept, saying, ward Jo-  
 how shall I look my Father Jacob in seph.  
 the face? & therewithal taking money,  
 he ran after the Merchantmen: but he  
 could not find them, for they had left  
 the Kings highway, and were gone a-  
 way apace by by-lanes, and Ruben eat  
 no meat that day. Dan therefore coming  
 unto him, said, Weep not, neither be sad  
 for the body: for I wot what we may  
 lay unto our Father Jacob: We will kill Mark the  
 a kid and stain Josephs coat with the wicked  
 blood of it, and lay unto him, see if this policy of  
 be thy sons coat or no, for when they the un-  
 intended to sell Joseph, they striped him godly.  
 out of our fathers coat, and put upon  
 him an old coat of a bondservant. Sime-  
 on had gotten his coat, and would not  
 deliver it us, but was minded to have  
 cut it in pieces with his sword: and he  
 was angry that he was yet alive, and  
 that he had not slain him. Then all my  
 brethren rising up together, said unto  
 him,

## The Testament.

*Zabulon*  
his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.*

49.

him, Why shouldest not thou give it us, seeing that thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my Children, I warn you, keep the Lords Commandments, be merciful to your neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, in so much that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the Children of my brothers fell sick also, and died for Josephs sake, because their fathers pitied him not, but my Children were preserved without sickness, as you know, And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher-boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the

the Boat, & fastned a sail in the midst  
of the wood, & coasting along the shoar  
in it, I fished for my Fathers household,  
till we came into Egypt: & for pity sake,  
I gave of my fishing to every stranger  
that I met with, if there were any so-  
reiner born, or any sick body, or any aged  
person, I boiled my fish and dressed it  
well, according to every mans need, &  
carried it to them, comforting them, and  
having compassion with them. And  
therefore God made me to catch much  
fish in the Sea. For he that giveth his  
neighbour, receiveth the things multi-  
plied of the Lord. Five years did I fish,  
giving to every man that I saw, and  
serving all my fathers house suffici-  
ently: in harvest time I fished, and in  
winter time I fed sheep with my bro-  
thers. Now will I tell you what I  
did, I saw a miserable man in the deep  
of winter, & having compassion upon  
him, I stole a garment privily out of  
my house, and gave it the naked man;  
you therefore my Children take pity  
indifferently of all men, and shew mer-  
cy with the things which the Lord giv-  
eth you, and deal them abroad to all  
men with a good heart, and if ye have  
not wherewith to succour thee needy

The sin-  
gular com-  
passion of  
Zabulon.

Note.

Zabulon's  
mercy in  
giving  
food.

A merci-  
ful deed  
to cloath  
the naked.

# The Testament.

Inward  
compassi-  
on want-  
ing ability  
serveth:  
A rare ex-  
ample of a  
merciful  
heart.

God dwel-  
leth in a  
merciful  
heart.

Joseph re-  
warded  
good for  
evil.

He that is  
mindful of  
injuries, is  
not mer-  
ciful.

out of hand, yet have compassion on him with inward mercy. I know that my hand bestowed not to give to him that wanted, and to spend the time with him, inasmuch that I have wal-  
ked above seven furlongs with such a one weeping, and my heart perned up on him for compassion. You therefore my children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. For in the last daies God will send his mercy upon the earth, & wheresoever he findeth inward and hearty mercy, there will he dwell: for look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart pene: whom, look ye upon my children, learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon another's ill dealing, for that breaketh unity, and displeaseth all kindred, & troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the land

and when the stones & timber are re-  
 moy'd asunder. And if a brook be drawing  
 into many streams, the earth sucketh it  
 up, and it cometh to nothing: and so  
 shall you, if you be divided among your  
 selves: therefore divide not your selves  
 into two heads, for all things that  
 God hath created have but one head &  
 piece. He hath given a man two shoul-  
 ders, two hands, and two feet, but yet  
 all the members obey one head. We  
 know by the writings of my fathers  
 that in the last daies ye shall depart  
 from the Lord, and be divided in Israhel  
 following two kings, working all a-  
 bomination, and worshipping all man-  
 ner of Idols, and your enemies shall  
 take you prisoners, and you shall sit a-  
 mong the heathen in all misery, tribu-  
 lation and sorrow of mind: & afterward  
 you shall remember the Lord, & repent,  
 and he shall turn you again: for he is  
 merciful and full of compassion, and  
 thinketh not upon the lewdness of the  
 children of men, because they be flesh  
 & the spirit of Errour beguils them in  
 all their doings. After this shall God  
 himself raise up unto you the light of  
 righteousness: and wholsomeness and  
 mercy are in his punishments. He shall  
 redeem

Apt simi-  
 litudes.

An exhor-  
 tation to  
 concord.

The end  
 of discord  
 is misery.

cast off  
 out to  
 in book  
 10000  
 1740

## The Testament

redeem all men from the bondage of Belial, and all the spirits of error shall be troden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my Childzen be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe among as many as have kept the Law of the Lord, and the Commandments of their father Zabulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done; now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell asleep, to his singular benefit; and his sons laid him in a Coffin and carried him back again into Hebron, and buried him there with his Fathers.

The state  
of the  
wicked at  
the latter  
day.



The Testament of *Dan* made to  
his Children at his Death, con-  
cerning anger and lying.



The Serpent with weapon, and Dan declare,  
The intent of those men that wrathful are.



# The Testament of D A N.

**T**he Copie of Dan his words,  
which he spake unto them in his  
last daies: in the hundred fiftie  
and twentieth year of his life, he called  
his Tribe unto him, and said,

Heart and  
outward  
profession  
must be  
conloci-  
ate. Lies  
and anger  
School-  
masters of  
evil life.  
Self-love  
thinketh  
himself as  
good as  
others.  
Desire of  
preroga-  
tive enti-  
ceth to  
murther.

Ye Children of Dan hear my sayings,  
and give heed to the words of your Fa-  
thers mouth, I liked in my heart, and  
shewed in my whole life the thing that  
is good: for truth joyned with right  
dealing pleaseeth God well. I have  
hated hurtful things, as lying and  
anger, because they teach a man all  
manner of naughtyness. I confesse un-  
to you my Children this day, that I  
was glad in my heart at the death of  
Joseph, that true and good man; and re-  
joyced at the selling of him, because our  
Father loved him more than us. For  
the spirit of lightfulness & pride laide  
unto me: Thou art his son too, as well  
as he. And one of the spirits of Belial  
wrought with me, saying, Take this  
sword and slay Joseph with it, and when  
he is dead, thy father shall love thee.  
This was that spirit of lightfulness  
which counselled me to devour Joseph.

of Dan.

as the Leopard deuoured a Kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my children, I tell you of a truth, that unless you keep your selves from the Spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet he (b) knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend, yet he considereth it not. For the Spirit of wrath beletteth him with the snares of error; blinding his natural eyes, and dimming the eyes of his mind by falshood, and giuing to him a sight of his own making. And wherein beareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and enuy him. My Sons, wrath is mischievous; for it becometh

Man pur-  
poseth,  
but God  
disposeth.

A wrath-  
ful man  
lively de-  
scribed.

a He ac-  
counteth  
his pa-  
rents as e-  
nemies.

b He  
knoweth  
not his  
brother.  
c He obey-  
eth not  
the Mini-  
ster.

d He re-  
gardeth  
not the  
righteous.  
e He confi-  
dereth not  
his friend.

The pro-  
perties of  
wrath.

# The Testament

cometh a Soul to the Soul, and subdueth the body to it self by overmastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful man  
worketh  
three  
waies.

1. By servants.
2. By riches.
3. By himself.

Two instruments  
of wrath,  
bitter  
speech:  
violent  
hands.

Wherefore he that is wrathful, if he be a man of might had, treble power in his anger. One, through the help and furtherance of his servants; Another of his riches, where through he perswadeth and overcometh his unrighteousness: and a third, of the nature of his own body; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth all waies further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustfulness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him to ward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so prorokeyth his mind to exceed

live

be wra<sup>th</sup>. Therefore when any man  
 speaketh against you, be not moved to  
 anger: & if he praise you as good men,  
 be not puffed up, nor changed into bo-  
 ruptuou<sup>s</sup>ness and fierceness of counte-  
 nance; for when a man heareth a thing  
 that misliketh him, first, it tickleth  
 him, and stingeth his mind, so that he  
 thinks he hath just cause to be angry.

Remedy  
 against  
 wra<sup>th</sup> is  
 forbear-  
 ing of  
 words.

Now therefore my children, if ye fall  
 into any loss and hindrance, be not out  
 of patience; for the spirit of impatience  
 maketh men to lust for the thing that  
 is so gone, and to be angry for the  
 want of it. Bear your losses willingly,  
 and be not out of quiet for it; for unqui-  
 etness engend<sup>reth</sup> anger and untruth:  
 and it is evil to have a double face. An-  
 ger and untruth talk one to another,  
 to trouble the understanding. And  
 when the mind is cumbered with dis-  
 dain, the Lord departeth from it, and  
 Belial getteth the dominion of it. There-  
 fore my children keep the Lords Com-  
 mandments and Lawes, eschew un-  
 truth and hate it, that the Lord may  
 dwell in you, and Belial flee from you.  
 Speak every of you the truth to his  
 neighbour, that ye fall not willingly  
 into incumbrance, and so shall ye be in

The effect  
 of impati-  
 ence.

## The Testament

He prophesieth  
their  
wicked-  
ness.

A note  
for cove-  
tousness.  
Repent-  
ance ob-  
taineth  
mercy.  
A pro-  
phesy of  
Christ his  
humanity.  
Christ  
lively de-  
scribed.

quiet, and ye shall have the God of peace, War shall not prevail against you. Love the Lord all your life long, and love ye one another with soothfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince, and that all the spirits of fornication and pride, shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Belial, and

and give our young men the victory  
in revengement. He shall deliver the  
imprisoned souls of the Saints from  
Belial, and turn your unbelieving heart  
to the Lord, and give everlasting peace  
to such as call upon him. The Saints  
shall rest in him, and the righteous  
shall rejoyce in the new Jerusalem,  
which shall Glorifie GOD for ever.  
Jerusalem shall no more be wasted, nor  
Israel led into captivity, because the  
Lord shall be conversant among men  
in the midst of it, and the holy one of  
Israel shall reign over you in lowliness  
and poverty, and he that believeth in  
him, shall certainly reign in Heaven.  
Now my children fear the Lord, and  
beware of Satan and his spirits. And  
draw near to God, and to the Angel  
that exulteth you, for he is the Media-  
tor between God and man, to let peace  
in Israel. He shall stand against the  
Kingdom of the enemy, and therefore  
will the enemy labour to overthrow  
all that call upon the Lord: for he  
knoweth that whensoever Israel decay-  
eth, then shall his enemies Kingdom  
come to an end. Put the said Angel  
shall strengthen Israel, that he come not  
to an evil end. At that time shall Israel  
depart

Christ our  
Mediator.  
Christ as-  
sisteth us  
in all tem-  
ptations.



## The Testament, &c.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Childzen, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your Father, deliver it over to your childzen, that the Father of Nations may receive you. For he was loothfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousnes, that ye may stick to the righteousness, of the Lords Law, and burye ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass,



Lord  
at all  
then  
were  
rom  
you  
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ave  
r to  
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o

The Testament of *Nepthalim*, made  
to his Children at his death con-  
cerning goodness.



*Run Nepthalims race, but run apace.  
Embrace his goodness and trustiness.  
If your state you see servants to be,  
Then God will you bless, and give success.*

The

The Testament of

NEPHTHALIM.

**T**he Coppy of Nephtalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death doo, he praised the Lord that had strengthened him, and began to speak to his children in this wise.

My children, give ear to Nephtalim, hearken to your fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nephtalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to Rachels

His birth.  
Why he  
was cal-  
led Nep-  
thalim.  
Why Jo-  
seph was  
like Nep-  
thalim.

## of Nephthalim.

**M** Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel His family was born: for Rotheus was a Chaldean ly. of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Nowbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha, calling her, her new halpy daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule.

The  
swiftness  
of Neph-  
thalim.  
Gen. 49.

God his  
wisdom  
in creat-  
ing us,  
lively set  
forth.

And

## The Testament

And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodnes, and when it beginneth in evil. For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image: & as mans strength is, so is his work: as is his will, so is his work: as is his forerall, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of Be-lial. And look what diversity is between light and darknes, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any betternes in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Whereover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen

of Nepthalim.

spleen to laughter, the kidnies to ease, All things  
tuncels, the loins to strength, the ribs to must be  
cominels, the seed to lustinels, and so done in  
forth. So my children, do all things in time and  
order, and in the fear of God, neither do order.  
ye any thing disorderly in season, or out The rea-  
of due season. For thou canst not com- son.  
mand the eye to hear, neither canst  
thou do the works of light in dark-  
ness. Therefore haste you not to mar  
your doings through covetousness, or  
to beguile your own souls with fond  
talk. For by holding your peace with a  
clean heart, ye shall be able to keep the  
will of God, and to cast away the will  
of the devil: the Sun, Moon and Stars  
break not their order, neither break  
you Gods Law in the order of your  
doings. The Gentiles, by going astray,  
and by forsaking the Lord, have chan-  
ged their order, & followed stocks and  
stones, and spirits of errour. But do  
you not ye (my children:) know ye that  
your only one God is the Lord in the  
skies, on the earth, in the sea, and of all  
creatures, for he is the maker of them;  
and be not like Sodom, which altereth  
the order of her nature; likewise the  
waters altered the order of their na-  
ture; and they whom God cursed in  
the,

## The Testament

*Nepthalim  
propheci-  
eth the  
misery of  
his chil-  
dren.*

*A Vision*

the flood, making the earth desolate  
and fruitless for their sakes. My chil-  
dren, I say these things because I  
have read in the holy writings of  
Enoch, that you also shall depart from  
the Lord, and walk in all the wicked-  
ness of Sodom, and the Lord shall bring  
thralldom upon you, so as you shall  
serve your enemies, and be pinched  
with all manner of tribulation and  
pain till God consume you every one:  
and when ye be made few and small,  
ye shall turn again, & know the Lord  
your God, and he shall bring you again  
into your own Land, according to his  
manifest mercy. And it shall come to  
pass, that when they shall be come in-  
to the Countrey of their fathers, they  
shall forget the Lord again, and deal  
wickedly, so as the Lord shall scatter  
them all over the face of the whole  
earth, till in the mercy of the Lord, come  
a man that poureth out mercy and  
righteousness upon all men both far  
and near. For in the xl. year of my  
life upon mount Olivet, toward the  
east side of Jerusalem, I saw the Sun  
and Moon stand still, and behold Isaac  
my fathers father said to us, Come hi-  
ther apart, and every one of you take  
hold

of Nephtholim.

hold according to his strength, for the  
Sun and Moon may be caught. And  
we came running all together, and Le-  
vi caught hold of the Sun, and Juda  
jumping up, caught hold of the Moon,  
and were both of them lifted up with  
them. And when as Levi became as  
the Sun, a certain young man delive-  
red him twelve boughs of Palm-tree,  
and Juda shined as the Moon, & twelve  
beams or rays were under his feet,  
and Levi and Juda running together,  
beheld one another. And behold there  
was a Bull upon earth that had  
great horns, and Eagles wings upon  
his back, and we would have caught  
him, but we could not; for Joseph step-  
ping before us, caught him, and mount-  
ed aloft upon him. And behold, there  
appeared unto us an holy writing, say-  
ing; The Assyrians, Medes, Elamites, Gi-  
lathites, Chaldees, and Syrians, shall hold  
the Scepter of Israel in thralldom: And  
again, a seven months after, I saw our  
father Jacob standing in the Sea of  
Jamma, and us his sons with him: and  
behold there came a ship sailing by,  
full of dried flesh, without Mariner or  
Pilot. Upon the ship was written, Ja-  
cob, and our father, said to us, Let us  
go



## The Testament,

go to our ship: when we were within it, there arose a sore tempest, & a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with a storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must endure many thing. Then said he further to me, I believe that Joseph is alive, for I see that the Lord doth allwaies number him with us. And he said thou livest my son Joseph, but yet I see thee not, neither kest thou Jacob that begat thee: trulpy he made us to weep at these words of his, and my bowels glowed within me, to besorow unto him that Joseph was sold, but I was afraid of my

Remorse  
of consci-  
ence mov-  
eth open  
confession

## of Nephtalim.

my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You theretore command your childredn to be helpiul unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My Children, if you do well, both men and Angels shall praise and bleis you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Word shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

## The Testament

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to so bear her, that he may give himself to prayer. There are two Commandments which breed sin except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skillful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to conveiy his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nephtalims Children did all things according as their Father had commanded them.

The

For

Le

The Testament of *Gad*, made to  
his Children at his death con-  
cerning Hatred.



*You that excel in Martial Feats,  
Lo Gad but G O D obey :  
Lest in Gads wrath you God offend,  
And lose your hoped prey.*

# The Testament of G A D.

Gad a  
good and  
valient  
Shepherd.

**T**He Copp of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's ieventh son, and skiltul and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirtie days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself because he loved him. And Joseph told our Father that the sons of Bilha wasted his goods at Zilpha, and made habock of them without the knowledge of Juda and Ruben. For he knew that I had rescued a Lamb out of a Bears mouth, & killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

not find in my heart to hear Joseph speak, <sup>Gad hated</sup> or to see him, because he had rebuked us <sup>Joseph for</sup> openly, for eating the lamb without Ju- <sup>his com-</sup> da. To be short, he made our father be- <sup>plaining</sup> lieve whatsoeuer he told him. But now <sup>to his Fa-</sup> I acknowledge my sin, my Children, <sup>ther.</sup> that I was often in mind to have kil-  
led him; for I hated him from my heart, and I was utterly without com-  
passion towards him, and the cause of  
this my great hatred towards him, was  
his dreams; Therefore I would have de- <sup>2. For his</sup>  
voured him, as an Ox eateth up grasse <sup>Dream.</sup>  
from the earth. And for that cause I  
and Juda sold him to the Ishmalites for  
30 gildernes, of the which we kept a-  
way ten privily, and shewed the other 20  
to our brethren. And so covetousness  
perswaded me to wish his death. But  
the God of our fathers delivered him  
out of my hands, to the intent I should  
not do such wickedness in Israel; and now  
my children, give ear to the words of  
truth that ye may live righteously, and  
keep the Law of the highest, and not go  
astray through the spirit of hatred; for  
that is evil in all mens doings. What-  
soever a nother man doth, that doth the  
hater mislike and abhor. If one keep the  
Law of the Lord, he praiseth it not: If  
one

## The Testament

A compa-  
rison.

one fear the Lord and deal righteously, off  
him he loveth not, but dispraileth the of  
truth, he envieth him that ordereth his wa  
waies aright, he embraceth back-biting, S  
he loveth scornfulness; and because that an  
hatred hath blinded his mind, he doth lo  
to his neighbors as we did to Joseph, w  
therefore my Child, en keep your selves H  
from hatred, because it committeth ly  
wickedness even against the Lord; for it tr  
will not hear the words of Gods Com m  
mandment, concerning the loving of a ba  
mans neighbour, but sinneth spightful te  
ly against God. If a brother offend, by al  
and by it blazeth him abroad, and is fi  
hasty to have him condemned and killed, d  
or punished for his offence. And if the er  
offender be a servant or bondman, it ac- re  
cuseth him to his master, and deviseth to  
all means that may be to persecute him, t  
and to put him to death if it be possible; n  
for hatred worketh with spightfulness, p  
and is alway sorry to hear or see men go t  
forward, or prosper in well doing. I  
like as love beareth good will even to h  
the dead, and wisheth them alive, and i  
would (if it were possible) rapt them from  
death which are condemned to dye; So  
hatred seeketh to slay the living, and dee-  
meth them unworthy of life which have  
offended



offended neuer so lightly. For the spirit  
of hatred doth through canker'd fro-  
wardness of heart, work jointly with  
Satan in all things, even to the death  
and destruction of men. But the spirit  
loved both through long sufferance work  
with Gods Law to the welfare of men.  
Hatred is evil, because it abideth with  
lying, speaking continually against the  
truth, making a great ado of small  
matters, overshadowing the light with  
darkness, counting sweet to be sower,  
teaching slanderousness, war, wrong &  
abundance of all mischief, and finally  
filling the heart with devilish poison.  
My children I speak these things upon  
experience, to the intent you should es-  
chew hatred, & stick to godly love. High-  
teousness driveth out hatred, and lowli-  
ness killeth it; for a righteous & a lowly  
person is ashamed to do wrong, not for  
fear of rebuke, but for conscience sake,  
because God seeth his intent. He back-  
biteth no man, because the fear of the  
Highest overcometh hatred: for the fear  
of the Lord offendeth not, neither will do  
any man wrong, no not even in thought.  
At length I came to the knowledg of  
these things, when I had repented me  
of my dealings toward Joseph. For the

The pro-  
perty of  
hatred.

A righte-  
ous man  
described.

## The Testament

true repentance that is according to  
 Gods Will, mortifieth a man to obedi-  
 ence, chaseth away darknes, enlight-  
 neth the eyes, giveth knowledg to the  
 mind, and leadeth the soul to saluation.  
 And whatsoever men know not of  
 themselves, that doth repentance teach  
 them. For it brought upon me the pain  
 of the heart; and if my father Jacob's  
 prayers had not been, surely I had di-  
 ed out of hand. For look wherein a man  
 sinneth, by the same he is punished.  
 Forasmuch therefore as my heart was  
 merciless toward Joseph, I suffered  
 Gods rigorous justice in my heart by  
 the space of xi. months, that the time of  
 my punishment might fall out even  
 with the time that I urged the selling  
 of Joseph. Now therefore my children  
 each of you love his brothers, and put  
 away hatred from your hearts, loving  
 one another in deed, word, & thought of  
 mind. For before my fathers face I  
 spake mildly of Joseph, but behind his  
 back, the spirit of hatred darkned my  
 understanding, & tempted my mind to  
 kill him. Wherefore love ye one another  
 heartily: and if any of you offend other,  
 tell him of it gently, drawing out the  
 poison of hatred, & tolering no deceit  
 in

Love con-  
 sisteth in  
 deed, in  
 word, and  
 mind,

in heart. And if the offender confess it,  
 & be sorry, forgive it him: and if he deny  
 it, strive not with him, lest he fall to  
 the swearing, & so sin donoble. Let no stran-  
 ger hear you uttering one anothers se-  
 crets in variance, lest he turn to be  
 your ill-willer, & work some great mis-  
 chief against you: For he will talk  
 guilefully with thee, & undermine thee  
 to do thee a shewd turn, taking his  
 poison at thine own hand. Therefore if  
 he deny it, and be ashamed of it. & hold  
 his peace when he is rebuked, draw  
 him not out, for in denying he repen-  
 teth him, so as he will no more offend  
 thee, but honour thee, and fear thee, and  
 be in quiet. But if he unshamefaced, &  
 abide by his naughtiness, then refer the  
 revengement of it to God with all thy  
 heart. If another man prosper more  
 than thou, be not grieved at it, but pray  
 for him that he may have perfect pro-  
 perity. For peradventure, it may be to  
 your own benefit. And if he be exalted  
 more and more, envy him not, but re-  
 member that all flesh shall die, and  
 praise God for it, who giveth good and  
 profitable things to all men. Seek the  
 Lords judgments, & so thy mind shall  
 let him alone and be in quiet. Now if a  
 man

Envy no  
 mans  
 Prosperi-  
 ty. It may  
 be per-  
 chance  
 our profit.

## The Testament

A poor  
man how  
he is rich.

A pro-  
phetic of  
Christ.

man be enriched by evil means, as Esau,  
my fathers brother was, enby him not:  
for in so doing he controul the Lord,  
who either taketh away his benefits  
from the wicked, or leaveth them still  
to the repentant, or else reserveth them  
in the unrepentant to their endless  
punishment: For the poor man having  
sufficient of all things, giveth thanks  
unto the Lord, and is enriched of all  
men, because men wish him no harm:  
Therefore my Children away with ha-  
tred out of your hearts, and love one  
another with a right meaning mind.  
Also will you your children to honour  
Levi and Joda: for out of them shall the  
Lord make the Saviour of Israel to  
come: I know that in the end your  
Children shall depart from them, and  
walk in all manner of mischief, naugh-  
tiness, and corruption, before the Lord.  
And after a little pausing, he said a-  
gain: My Sons hear me your Father,  
bury me by my Fathers: And so pluck-  
ing up his feet, he slept in peace:  
and after fife years, they carried him  
thence, and laid him with his fathers  
in Hebron,

The

The Testament of *Aser*, made to his  
Children at his death, concerning  
two Faces, of Vice and Virtue.



Two waies, saith *Aser*, are prepar'd,  
for men, the one for joy,  
The last for death. The first is best,  
but this breeds sore annoy.

The

# The Testament of

## A S E R.

Two  
waies for  
a man to  
walk in.

Two  
minds in  
a man, of  
good and  
of evil.

**T**he copp of Aser his Testament, & of the things that he spake to his children in the 110<sup>th</sup> year of his lite being still in health he said unto them: Ye children of Aser, hearken unto your father & I will shew you all things that are right before the Lord. The Lord hath given two waies unto the sons of men, two minds, two doings, two places, & two ends; & therefore all waies may be one, yea, though they be contraries, as are the waies of good & evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodnes, of all his doings are occupied about righteousness, & if that he do any thing amiss, by & by he repeateth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of Belial. & if he do any good thing, he turneth the

of Afer.

the same unto evil. For if he begin to do  
up good, he bringeth the end of his do-  
ing to an evil work, because the trea-  
sure of his heart is infected with the  
venome of a devilish and mischievous  
spirit, and therefore the evil overmasse-  
th the good in his mind, & bringeth  
the end of the thing to naughtiness.  
Some man sheweth compassion upon  
him that serveth his turn in naughti-  
ness, that man hath 2 faces, & that deed  
of his is stark lewdness. Another man  
loveth ungraciousness, and he is lewd  
likewise: and although he could find in  
his heart to die for the compassion of his  
evil, yet it is manifest that he is dou-  
ble-faced, and his doing is altogether  
stark naught. For his love being but  
lewdness, doth as it were cloak his e-  
vil with a good name; whereas the  
drift of his doings tenderth unto a wick-  
ed end. Another he also doth open  
wound, pilloeth & polleth, is covetous, &  
pitieth not the pooe. He also hath a  
double face, & all this is stark naught,  
for in being niggardly towards his  
neighbour, he provoketh Gods wrath, &  
denieth the highest, in not pitying the  
pooe. He despiseth & spighteth the Lord  
which is the commander of the law, he  
suffereth

Diverse  
sorts of  
double  
faces.

The co-  
vetous  
mans  
wicked-  
ness de-  
scribed.



## The Testament

God abideth with  
the plain-  
dealer.

The pre-  
posterous  
judgment  
of the  
world  
makes not  
good or  
bad.

suffereth not the poore to rest, he defileth  
his own soul to make his body gay, he  
killeth many & pitieth few: this is the  
part of a double-faced person. Another  
committeth whoredom & fornication,  
or vereth many men pitiously with his  
power & riches, & yet abstaineth from  
meats: his last is naught, for he doth  
the commandments with an evil con-  
science, and that is a double-faced deal-  
ing, which is altogether naught. Such  
manner of folk are right swine & hares;  
for they seem to be half clean: but in ve-  
ry deed they be utterly unclean. Thou  
therefore my children become not like  
them, neither bear ye in one hood two  
faces, the one of goodnes, & the other of  
naughtines, but stick all only unto  
goodnes: for in goodnes doth God rest,  
& men like well of it: shun naughtines  
and kill the Devil in your good works:  
for they that are double-faced serve not  
God, but their own lusts, because they  
seek to please Belial, and such as are like  
themselves. Now, though plain-deal-  
ing men, such as pretend but one face  
are taken for offenders at the hands of  
such as bear two faces, yet are they  
righteous before God. For many in kil-  
ling wicked persons, do two works at  
once:

once: namely good by evil: but indeed the whole work is good, because that he which hath rooted out the evil hath destroyed it. Some man hating his neighbour, mercifully blameth him for his advoutry, or theft, such a one is double-fac'd, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good when it is evil indeed. Another will not make merry with sinners, lest he should be stained by them, & defile his own soul. This man also is double-fac'd, but yet is all his doings good: & he is like a Roe or a Stag, which in a common wild herd seem to be unclean, & yet are altogether clean, because he walketh in the zeal of the Lord, shunning & hating those whom God willeth to be shunned in his Commandments, & so killeth the evil with well doing. See therefore my Sons, how there are two in all things, one against the other, & the one hidden under the other. Death succeedeth to life, shame to glory, night to day, & darkness unto light. All righteous things are under life & light; therefore doth eternal life overmaster death. It is not to be said, that truth is untruth, righteousness, unrighteousness, or right, wrong, because that as all things are under God, so all truth is under

Other  
kinds of  
double fa-  
ced men.

# The Testament

After his  
righteous  
living.

Double  
faced  
double  
punished.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with an open face in goodness. Take heed therefore my Children to the Lords Commandments, & follow the truth with one single face. For all they that are double faced, shall be doubly punished. The spirit of error hateth the man that fighteth against it. Keep the Law of the Lord, & regard not evil that seemeth good, but have an eye to the thing that is good indeed, & keep the same, turning to the Lord in all his commandments, and resting upon him for the end, so he whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirits whom ye serve in wicked lusts & works. But if ye quietly and chearfully acquaint your selves with the Angel of peace, he shall comfort you in your life-time. My Children become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, & your

helpe our selves shall be scattered into the four  
 corners of the earth, and he despised as A Pro-  
phcey of  
Christ his  
humanity.  
 unprofitable water in your dispersing  
 abroad: until the Highest do visit the  
 earth, eating & drinking as a man, with  
 men, & breaking the Serpents head in  
 pieces without noise. He shall save Israel  
 for all the heathen by water, being God  
 blouden in man. Therefore tell your Chil-  
 dren these things that they neglect not  
 the Gods Law witten in the Tables of  
 heaven. For the time will come that they  
 shall give no credit to the Law of the  
 Lord; & you falling unto naughtiness,  
 shall deal wickedly against God, giving  
 no heed to his Law, but unto mens com-  
 mandments. For this cause shall ye be  
 scattered abroad, as my brothers Gad  
 & Dan, which were not acquainted with  
 their own Country, Tribe and tongue.  
 Nevertheless the Lord shall gather  
 you together again in faith; for the hope  
 of his mercy, for Abraham, Isaac and Ja-  
 cob's sake. When he had so said, he com-  
 manded them to bury him in Hebron.  
 And he dyed, sleeping a good sleep: and  
 afterwards his Sons doing as he had  
 in, filled them, carried him back, and buri-  
 ed him with his Fathers.

&  
 our

The Testament of *Joseph*, made to his  
Children at his death concerning  
Chastity and Patience.



*Let Joseph teach thee,  
Love and castity.*

*So shalt thou have  
A long blessed life,  
Void of all strife,  
Even to thy grave.*

The Testament of  
J O S E P H.

**M**y sons and my brethren, hear ye Joseph the well beloved of Israel.

My children, hear your father: I have known in my life end and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, &

the God of my fathers kept me; then *Joseph's afflictions.*

put me into a pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, & his strong hand helped me: I was kept in hunger, & the Lord himself nourished me: I was left alone, and the Lord com-

forted me: I was sick, and the Lord vi-

sited me: I was in prison, and the Sa-

lour made me glad: I was fastned in

chains, and the Lord unbound me; he

ledded my cause in the accusations of

the Egyptians; and not only delivered me

from end and deceit, but also exalted

me, insomuch that Putiphâr, chief Stew-

ard of Pharaoh's house did lend me lodg-

ing, where I was in jeopardy of my

life, by reason of a shameless woman

which inticed me to do noughtiness

with her through the flame of volup-

tuity burning about her breast. I

## The Testament

God ne-  
ver forsa-  
keth his.

*Joseph*  
constant  
in temp-  
tations.

Suffe-  
rance  
what it  
is.

A present  
medicine  
in temp-  
tation.

was cast in prison for her, I was  
beaten and mocked for her, yet the  
Lord caused the keeper of the Prison  
to be moved with mercy towards me.  
He forsaketh not them that fear him,  
neither in darkness, neither in bonds,  
neither in tribulations or necessities.  
God is not ashamed as men, neither  
dreadeth he as men, neither speaketh  
shrinketh he for fear, as earthly men.  
He is present in all places, and in  
their most grievous sorrows he comforteth  
his. He goeth away for a season  
to try the thoughts of their mind. I  
found me trusty in ten temptations,  
and in every one I was constant, and  
preserved. For sufferance is a great  
medicine, and causeth much goodnes.  
How often did the Egyptian threaten  
my death? How often was I punish-  
ed, and yet the woman called me  
gain? How often did she threaten  
to die, because I would not have  
do with her? She said unto me, thou  
shalt have governance of me, and  
that be mine, if thou wilt give thy  
self unto me, and obey my desire, and  
thou shalt be Lord over us. But I  
remembered the words of my father  
Jacob, and entering into my chamber

ma



## of Joseph.

made my prayer to the Lord, and fast-  
ed seven daies: Yet I appeared unto Not from  
meat, but  
from  
wanton  
fare. the Egyptian, in the self-same estate of  
body, as if I had lived in pleasures  
and delights. For they that fast for  
God, receive beauty of face. When I  
had wine given unto me, I drank none,  
and fasting three daies, I took my  
meat daily, and gave it to the sick and  
needy, and early I awaked unto the  
Lord, and wept for Memphitica the Eryp-  
tian, because she was evermore trou-  
bling of me. She came unto me in the  
night, as though she would have visi-  
ted me. And first, truly, because she had  
never a Son, until which time she seig-  
ned to take me as her Son. And I  
prayed to God to lend her a Son, until  
which time she embraced me, as though  
I had been her son, and I perceived  
not the cause. And for a conclusion, she  
drew me to have done fornication with  
her: and I remembering my self, was  
sorrowful to the death. And when she  
was gone out, I came to my self and  
sorrowed many daies: for I perceived  
her deceit and error. And I spake unto  
her the words of the most high God, if  
peradventure she might be turned away  
from her pernicious concupiscence. Ma-

A crafty  
practice  
of a wo-  
man.

## The Testament

Flattery  
the Devils  
sweet  
bait.

A token of  
a zealous  
heart,

Hypo-  
crites are  
of all Re-  
ligions for  
lucre.

Double  
fac'd men  
God ab-  
horreth.

my times as to a holy man she spake  
flattering words to me, not without de-  
ceit, lauding my chastity before her hus-  
band, which would utterly have de-  
stroyed me: both manifestly and se-  
cretly she said unto me: Fear not my hus-  
band; for he is perswaded of thy chasti-  
ty. For if so be that any man shewed  
him of thee and me, he would not believe  
it. For because of this thing, I cov-  
ered me with sackcloth, and laid me flat  
upon the earth and prayed unto Al-  
mighty God that he would deliver me  
from this Woman of Egypt. When she  
could do nothing this way, she came un-  
to me again armed with other reasons:  
that is to say, that she would fain learn  
the Word of God of me, and began to  
speak after this manner: If thou wilt  
have me to forsake mine Idols, follow  
my desire, and I will perswade my  
Husband the Egyptian to go from his  
Idolatry, and we shall walk in the  
Law of thy God. I made answer to  
these things: GOD will have none to  
worship him with uncleanness, neither  
hath he any pleasure in adulterers: and  
she held her peace, desiring to fulfil her  
concupiscence. And I fasted and pray-  
ed, that God might deliver me from  
her:

her: again at another time, she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Enchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, & touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, & said: What is the matter that thou hast not eaten of the meat? And I said unto her because thou hast poisoned

Note the fruit of lust.

# The Testament

*Joseph* did  
first ad-  
monish, &  
not pro-  
claim.

it. Therefore thou shalt know that I  
will not come unto Idols, but only un-  
to God. Now understand therefore that  
the God of my father, by his Angel hath  
shewed thy mischief unto me, and I have  
kept the meat to thy shame, if perchance  
thou mightest repent, or learn that the  
malice of wicked doers prevaileth not  
against them that worship the Lord in  
chastity. And I took and did eat before  
her saying: The God of my fathers, &  
the Angel of Abraham shall be with me,  
& then she fell down at my feet, & wept.  
Then lifting her up, I exhorted her ma-  
ny waies, & she promised unto me, that  
she would never do such iniquity after  
that day. Yet because her heart was  
mourning, and did burn towards me in  
Adultery, with sighs coming from the  
depth of her stomach, she cast down her  
countenance. The Egyptian her husband  
perceiving her, said: Wherefore holdest  
thou down thy face? She answered, I  
am even sorrowful at the heart, and he  
comforted her that was not sick: yet a-  
gain she entred in to me (her Husband  
being without) and said: I am strang-  
led or choaked; either I will break my  
neck, or else drown my self, without thou  
wilt obey me. And perceiving that  
the

The Name  
of God, &  
fear of in-  
famy,  
pricketh  
the con-  
science.  
Note this.

# of Joseph.

at I the Spirit of Belial troubled & vexed her;  
 I prayed unto the Lord my God, & said  
 thus: Wherefore art thou vexed & trou-  
 bled, all blind in sin? Remember thy  
 self; for if thou do kill thy self, the Con-  
 cubine of thy Husband called Secon, en-  
 vying thee, shall beat thy children & de-  
 stroy the memory of thee from off the  
 earth. And she said unto me: Have done,  
 have done; I perceive that yet thou hast  
 some care for me; I have even enough  
 that thou defendest my life and my chil-  
 drens. I have good hope in time to  
 come, that I shall obtain my wished de-  
 sire. And she perceived not, that for the  
 love of my Lord God I said so, and not  
 for her sake. Whatsoever he be that fol-  
 loweth the concupiscence of his most fil-  
 thy & pernicious desire, is made servant  
 unto the same, as this woman was. And  
 if he hear any good thing in the passion  
 wherein he is overcome, he dralweth the  
 same to his pernicious or filthy desire.  
 I say unto you my Sons, that it was  
 about six of the Clock when she went  
 from me, and I fell upon my knees,  
 praying to God all that day, with the  
 night following. And about the break of  
 the day I rose weeping, that I might  
 once be delivered from this Egyptian  
 woman,

A reme  
 against  
 tempta  
 on.

## The Testament

woman. Finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the Kings Houſe. The day following after, I was ſore beaten and caſt in priſon. And when I lay bound in fetters, this Egyptian woman waxed ſick for ſorrow, and hearkned how I lauded God, being in a houſe of darkneſs. For I rejoycing, with a glad voice, glorified my God, only, that by ſuch occaſion I was delivered from the Egyptian woman. Yet ſhe left not to ſtand hearkening, and ſaid, Have done, and take the offer which I put unto thee, and fulfil my deſire, and I will deliver thee from thy bond, and bring thee out from the darkneſs; but all that could perſwade me nothing, inſomuch that in thought I was not inclined to any deſire of her. For God loveth him better which faſteth in chaſtity, being in a Priſon of darkneſs, then him which taketh his pleaſure with voluptuouſneſs in a chamber of honour & riches. For if a man live in chaſtity, and  
deſire

lore a  
brile  
oman.

ſeph's  
ingular  
aſtity.



## of Joseph.

by one hat and let p. id he r, i. s, y, t  
 desire glory (if God perceiue it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, & heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works.

A property of a Harlot.

Therefore my Sons, behold what suffe-  
 rance with prayer and fasting doth. And therefore if you love soberness & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in deed, and thought.

The commodity of prayer & sufferance.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever

Joseph's lowliness in prosperity.

the



## The Testament

the fear of God in my mind. When I grew unto age I moderated my self, & honored my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmealites to know my stock and kindred, how I was the Son of, Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, and honour your brethren; for all men that observe the Law of God are loved of him. Then I came with the Ishmealites to a certain place called Indoclep, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their household Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art. And he threatened me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for money that was paid, and they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandile and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of

An amiable countenance a token of a liberal mind.

of Joseph.

of his house, and the Lord blessed him by  
his hand; for the Lord gave him plenty  
of Gold and Silver, and I was with  
him three months and five daies: In  
this time passed by Memphis the  
wife of Putiphar in great glory, and she  
cast her eyes upon me (for the Eunuches  
had shewed her of me) & she shewed her  
husband, of the Merchant which was  
made rich by the hand of a young man  
being an Hebrew, and she said, they had  
stolen him out of the Land of Canaan, there-  
fore do now judgment upon him, and  
take the young man to be your steward,  
and the God of the Hebrews shall bless  
you; for grace from Heaven is in him.  
Putiphar her Husband, perswaded with  
these words, caused the Merchant to be  
sent for, and said unto him what do  
I hear of thee, that stealest souls out  
of the Land of the Hebrews, in selling  
of Children? The Merchant fell down  
upon his knees, and prayed him, say-  
ing, I beseech thee Lord, shew me;  
for I know not what thou sayest; He  
answered again, Where gatest thou  
this Hebrew child? and he said, the Ish-  
mealites left him with me, until they  
came this way again. When he had said  
so Putiphar said, bring the young man  
hither,

A cove-  
tous heart  
like  
Achan.

## The Testament

hither, and I being brought in, did reverence to the Prince of the Eunuches, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches; & he had wife, children, and concubines. And when he had taken me apart, he said, art thou bond or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmealites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me, saying; Trulph, thou liest, & commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her husband saying, Thy judgment is unjust; for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till such time as my Masters came. And his wife said unto him; Wherefore do ye keep in captivity the noble Child: it were more almes to let him go, and to beat you. She would faine have spyped me in desire of sin, and I knew nothing of this. He said again to Memphitica, it is not honest among the

token of  
mercy, if  
were  
t for an  
end.

re a  
tering  
man.

## of Joseph.

the Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, & of me, when I should be imprisoned. After that xxiiii daies, the Ishmealites came, & they hearing that Jacob my father was heavy for me, laid unto me; Wherefore is it that thou saidst thou was a bond man, & now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and laid, I know it not; for I am a bond man. Then they A good nature, took counsel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar, they hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmealites, and desired to

## The Testament

Thus the  
righteous  
be bought  
and sold.

Concord  
between  
brethren  
pleaseth  
God.  
*Joseph's*  
merciful  
heart de-  
clared.

to buy me; and when he could not bar-  
gain with them, he returned and shew-  
ed his Lady that they asked a great  
price for the Child: she sent again ano-  
ther Eunuch, saying; although they ask  
two Belances of gold, see that thou  
spare not for money, but buy the child, &  
bring him to me. He paid 80 golden  
Crowns for me, & said to his Lady that  
he paid 100, and I perceiving this, held  
my peace lest the Eunuch should have  
been searched. Behold my Sons what  
I have sustained, love one of you and  
ther, and with continuance, cast out from  
among you deceitful minds; for God  
delighteth in the concord of brethren, &  
hath pleasure also in the love & choice  
of a proved heart. For when my brother's  
came out of Egypt and knew me, I gave  
unto them their money, and never gave  
reproach unto them, but comforted  
them, and after the death of Jacob I  
loved them more abundantly, and all  
that ever he commanded me I did very  
gladly, and they marvelled because I  
suffered not them to be troubled for a  
small cause; for all that was in my  
power I gave them. Their children  
were reputed to me as mine own, and  
mine own children as their servants.  
Their

at Their life was my life, and their sor-  
w: row was my sorrow, and all their in-  
eat firmity or disease was mine; my Land  
no: was their Land; my counsel was the  
sk counsel of them, and I never exalted  
ou my self above them in pride for mine  
E: own worldly glory, but was amongst  
en them as one of the least. Therefore my  
at Songs, if ye walk in the command-  
ld ments of the Lord; the Lord shall exalt  
be you, and bless you in riches perpetual.  
at And if any man will do evil to you,  
o: with meekness look that ye pray for  
m him, and God shall deliver you from  
od all evil. For behold and see, that for my  
E long sufferance the Daughter of my  
ce Lord was given me to wife, and there  
s was given to me with her an hundred  
de talents of Gold; for God made them to  
de serve me, and gave me beauty, that I  
d should be as a flower above them that  
I were fair in Israel, and he kept me unto  
ll mine age both in strength and beauty;  
p because I was like to Jacob in all  
I things. And what dreams I have seen,  
a my Children now hear. There were xii.  
p Harts feeding and nine were divided a-  
n broad in the earth; also I saw how that  
d of Juda was a Virgin born, having a  
s white silken robe, and of her came forth

APromise  
for them  
that pray  
for their  
enemies.  
God pro-  
videth for  
his Elect.

Joseph's  
Dreams:



## The Testament

Christ  
propheci-  
ed.

an Immaculate Lamb: And on the left hand of the said Lamb, was as many were a Lyon: and all Beasts made a Covenant against him, and the Lamb overcame them, and trode them under his feet: and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is this day, in the latter daies. Therefore my sons, keep the commandment of thy Lord, and honour Juda and Levi. For one of them to you shall bring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised land, which he swore to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your mother Zilphe, and nigh unto the Valley, near unto Rachel bury her. When he had said these



of Joseph.

in these words, he stretched forth his feet,  
as and slept the sleep of all the world.  
Then they embalmed him with spices,  
and putting him in a Chest in Egypt, after  
he had lived 110 years, who saw E-  
nenpraim's Child, en unto the third genera-  
tion: For unto Machar the son of Manaf-  
s' were children born on Joseph's knees.  
After this, all they of Israel bewailed  
him, and all the Egyptians with a great  
mourning. For he had compassion of  
Egypt as of his own proper members;  
and assisted them, both with his labour  
and counsel, and did them good at all  
times and seasons.

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# 2

The

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The Testament of *Benjamin* made to  
his Children at his death concern-  
ing a clean mind.



*Lo what true faithfull love doth mean,  
all you that lovers be :  
It is in heart and not in lust,  
as you here plainly see,*

The

# The Testament of

## B E N J A M I N.

**T**He Copp of Benjamin's words which he uttered to his Childzen, being of the Age of an hundred and twenty years, he kissed them, and said: As Isaac was born in the hundredeth year of Abraham, so was I in the hundredeth year of Jacob: and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; for my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my daies, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me? I answered, They stained thy Coat with blood, and bringing it to him said: See if this be thy Sons Coat or no? And my brother also said unto me: Truly, when the Ishmaelites

*Benjamin,*  
*what it*  
*signifieth.*

*took*

*3*

## The Testament

*Joseph's  
distress  
revenged  
by God.*

*Tempra-  
tion shall  
not over  
come  
them that  
fear the  
Lord.*

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, had me run. And as he went aside to hide my garment, a Lion met him, and slew him. & his partners being afraid, sold me to their fellows: you therefore my child, love the God of Heaven, & obey his commandments, following that good & holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God befended him? For he that feareth God, & loveth his neighbour, cannot be wounded of the fiery spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my brethren to the Lord, that he would not lay unto

their

## of Benjamin.

their charges, the mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal embracing him, he kissed him two hours together, and said: In thee shall the prophesie of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man, & follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful & pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another. 3. Man he honoured, he envieth it not: If a man be enriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste: He descendeth.

*Joseph a right figure of Jesus Christ.*

A good man.  
1. Overcometh evil.  
2. Loveth the righteous.  
3. Envieth not.  
4. Praiseth the valiant.

## The Testament

Defendeth him that feareth God.

6. Admonisheth the sinner.

7. Pitieth the poor.

The example of a godly man converteth sinners.

5. Him that hath the fear of God, He worketh together with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good Spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their negardinesse, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flieth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spirit

of Benjamin.

of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He palleth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another, to honour with; one of sorrow and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure & uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart,  
and

The properties of a righteous man



## The Testament

Disobedi-  
ence the  
father of  
seven mis-  
chiefs.

1. Envy.

2. Despe-  
ration.

3. Sorrow.

4. Bond-  
age.

5. Needi-  
ness.

6. Trou-  
ble.

7. Defola-  
tion.

An exam-  
ple of  
Cain.

& therefore he cleanse his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity; wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a Sword, & the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, & in the nine hundred year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, & Lamech in seventy times seven: for they that are like Cain in spightfulness: & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. Now therefore my Children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind clean

of Benjamin.

clean in love, locketh not upon a woman  
in way of lecherie. For he hath no defil-  
ling in his heart, because the spirit of  
the Lord resteth in him. For as the Sun  
is not defiled by shining upon a puddle  
or dunghil, but doth rather dry up, and  
drive away the stink: even so, a pure  
mind striveth against the uncleanness  
of the earth, and overcometh it, but is  
not defiled it self. And I perceived by  
the sayings of the righteous Enoch, that  
there shall be evil deeds among you:  
For you shall defile your selves with  
the fornication of Sodom, and perish all,  
save a few, and multiply inordinate  
lusts in woman, and the reign of the  
Lord shall not be among you; for he shall  
take it away suddenly. Nevertheless,  
the Lords Temple shall be made in our  
portion, and it shall be glorious among  
you. For the Lord himself shall take the  
Kingdom upon him, and the 12 Tribes  
shall be gathered together there, and all  
Nations shall resort thither, until the  
most High send his salvation in the vi-  
sitation of his only begotten. And he  
shall enter into the first Temple, and  
there the Lord shall suffer wrong, and be  
despised, and be lifted up unto a piece  
of timber. And the veil of the Tem-  
ple,

An apt fi-  
militude  
to a mind  
resisting  
sins.

A Prophe-  
sie of the  
nativity of  
Christ.

Of his  
passion,  
Matth. 2.

## The Testament

Of the coming of the holy spirit. Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire, and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance, saying, keep the Lords commandments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the King

A prophetic of the last coming of Christ. The re-irreccion and judgment described.

of Benjamin.

of heaven, which appeared on earth in the base shape of man. As many as be-  
lieve in him, shall rejoyce with him at  
that time. And all these shall rise again  
to glory, and the residue unto shame.  
And the Lord shall first of all judge Is-  
rael for the unrighteousness committed  
against him, because they believed not  
in God that came in the flesh to deliver.  
Then shall he judge all Nations, as  
many as believed not in him when he  
appeared upon earth, and he shall re-  
prove Israel among the chosen of the Gen-  
tiles, as he reproveth Esau in the Midia-  
nites, that seduced his brethren by for-  
nication and Idolatry, who were es-  
tranged from God, and fell away  
from the inheritance of the Children,  
because they feared not God. But if  
you walk in holiness before the Lord  
ye shall dwell in hope again in me, and  
all Israel shall be gathered to the Lord,  
and I shall no more be called a ra-  
vening Wolf for your robberies sakes,  
but I shall be called the Lords Work-  
man, which giveth food unto such as  
do good. And in my seed shall be raised  
up the beloved of the Lord, whose  
voice shall be heard upon the earth, and  
he shall give new knowledge, and en-  
lighten

A prophe-  
sie of the  
Nativity  
of Christ,

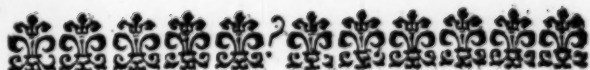
## The Testament, &c.

Christ de-  
scribed.

Christ wi-  
peth away  
our sins.

lighten all Nations with light of understanding, and shall come up to save Israel. He shall take from them as a wolf; and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Darling for evermore. And as concerning him, my Father Jacob taught me, saying; He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt; and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age, & they put him in a Coffin, & in the fourscore and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.



*How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek into Latin.*

**T**Hese Testaments were hidden and concealed a long time, so as the Teachers and *De* Ancient Interpreters could not find them. Which thing happeneth through the spitefulness of the *Jews*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the translation of this noble work, until the time of *Robert* the second, sur-named *Gridsthead* Bishop of *Lincoln*, who sent diligent searches as far as  
*Greece,*

*Greece* to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightſom Propheſies, to the ſtrengthning of the Chriſtian Faith, that reverend Biſhop did in the year of our Lord, 1242. tranſlated them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very ſkilful) by the help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchford* and Chaplain to the Abbot of *St. Albans*, to the intent that by that means the evident Propheſies, which ſhine more bright than the day light, might the more gloriously come abroad to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever, Amen.

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